

BHAVAŚANKRĀNTI SŪTRA  
AND  
S. N. ....  
NĀGĀRJUNA  
BHAVAŚANKRĀNTI S'ĀSTRA

WITH THE COMMENTARY  
OF  
MAITREYANĀTHA

*Restored from the Tibetan and Chinese Versions and edited  
with the Tibetan Versions and Introduction, etc.*

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1935

*Dedicated*

*· To*

*Maharsi Gurudeva*

***RABINDRANATH TAGORE***

*Who is the first to introduce*

*Chinese and Tibetan Studies*

*In India*

Your

Sanskrit rendering looks clear, easy, pleasant. Having  
got such a full mastery of Sanskrit and Tibetan  
I wish you may go on with that sort of work  
which brings home to the Indian reader Indian  
texts to which he can not have access. The revival  
of Buddhist studies as one of the prominent  
features of modern India, it means the recovering  
of a big part of the past too long forgotten, and  
this is the way open to an Eastern "Renaissance".

C. G. L. S. S. S.

# CONTENTS

	PAGE
Dedication . . . . .	iii
Dr. Levi's letter . . . . .	v
Director's Prefatory Note . . . . .	ix
Author's Preface . . . . .	xi
Introduction, I. Bhavaśāṅkrānti Sūtra . . . . .	xiii
"    II. Bhavaśāṅkrānti Śāstra . . . . .	xvii
"    III. Bhavaśāṅkrānti Tikā . . . . .	xxxix
Corrections . . . . .	xliii
Sanskṛta Text of the Sūtra . . . . .	1
English Translations of Three Chinese and One Tibetan	
Versions in parallel Columns . . . . .	7
Sanskṛta Texts of the Śāstra . . . . .	20
"    "    of the Tikā . . . . .	28
English Translation of the Bhavaśāṅkrānti . . . . .	47
English Summary of the Tikā . . . . .	50
Tibetan Version of the Bhavaśāṅkrānti Sūtra . . . . .	63
"    "    "    Parīkathā . . . . .	73
"    "    (Madhyamaka) Bhavaśāṅkrānti . . . . .	77
"    "    Tikā . . . . .	81
Indexes . . . . .	105

## PREFATORY NOTE

THE present edition of the restored text of the *Bhavasankrānti-sūtra* and Nāgārjuna's *Bhavasankrānti-Sāstra* with the commentray of Maitreyanātha is based on the Tibetan versions found in the *Kanjur* and *Tanjur* which are preserved in the Adyar Library. As the author himself has pointed out, the Samskṛt originals of these works having been lost, the only method to recover them seemed to be to apply ourselves assiduously to these Tibetan and Chinese versions. The same fate has also been shared by certain other important works in Samskṛt, as, for example, the *Pramāṇa-samuccaya* of Dinnāga.

The importance of the study of Tibetan and Chinese Literatures for students of Ancient Indian Literature is now being increasingly recognized in India. There is provision at the University of Calcutta and the Vishvabharati for the promotion of such studies. It is earnestly hoped that similar provision will be made at the other Indian Universities and Research Centres at no distant date.

For undertaking the publication of this work, the Adyar Library had the good fortune of enlisting the devoted services of the eminent scholar Paṇḍit N.

Aiyaswami Sastri who had the benefit of being trained under the veteran scholar Mahāmahopādhyāya Professor Vidhushekhara Bhattācharya (now of the Calcutta University) The restored text has already won the appreciation of savants like Sylvain Levi whose letter is printed on page v I beg to tender my grateful thanks to Pandit Aiyaswami Sastri who has placed his most valuable and scholarly services, so freely and generously, at the disposal of the Adyar Library

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15th November 1938

G SRINIVASA MURTI,  
*Honorary Director*

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## PREFACE

THE restoration and edition of the Bhavaśāṅkrānti-sūtra and Nāgārjuna's Bhavaśāṅkrānti Śāstra with the commentary of Maitreya-nātha are based upon the two Tibetan collections called respectively Kanjur and Tanjur preserved in the Adyar Library. The Sūtra is found in the Kanjur, Mdo, Vol. XVII, No. 7 and the Śāstra with the Ṭikā in the Tanjur Mdo, Vols. XVII, Nos. 18, 19, XXXIII, No. 95 and XCIV, No. 7. For the Chinese versions of the Sūtra and Śāstra I have made use of the Tripiṭaka in Chinese (Taisho ed.) of the Adyar Library, Vols. 14, Nos. 575, 576 and 577 and 30, No. 1574. There is no Chinese version of the ṭikā. The Sanskrit originals of these works have been lost, and I have been able to restore them into Sanskrit from the respective Tibetan and Chinese translations and to present to the public in these pages. All the points regarding the authenticity and nature, etc. of the Sūtra and the authorship and date, etc. of the Śāstra are dealt with in detail in the Introduction.

Now I must express my gratitude to Dr. G. Srinivasa Murthi, B.A., B.L., M.B. & C.M., Vaidyaratna, the enlightened Director of the Adyar Library and to Prof. C. Kunhan Raja, M.A., D. Phil. (Oxon.), the learned Editor of the Bulletin and Curator for Eastern Section of the Library, for bringing out the book in the *Serial Publications* of the Bulletin.

1. December, 1938

N. AIYASWAMI SASTRI

# INTRODUCTION

## I

### THE BHAVASANKRĀNTI SŪTRA

THIS Sūtra as its title in the Tibetan version implies, belongs to the Sūtra Literature of the Mahāyāna Buddhism. The authenticity of the Sūtra and its title can be asserted from the references made by *Mahāvīryūtpatti* which mentions it as one of the Sūtras of antiquity in the Mahāyāna Buddhist Literature, and also by several Ācāryas like Maitreya Asanga and Candrakīrti both of whom quote the Sūtra by its title in their works *Bodhisattvabhūmi* and *Madhyamakāvatāra* respectively.

The Sūtra has three translations in Chinese (See Nanjio's Catalogue, Nos 284, 285, 526) and one in Tibetan (See Csoma leer's *Analysis of Kanjur*, Vol. XXII. No. 7) The first Chinese translation was made by Bodhiruci of the Northern Wei Dynasty A D. 386-534; the second by Buddhāsānta A D 539 of the Eastern Wei Dynasty A D 534-550; and the third by I tsing A D 701 of the Than Dynasty. The Tibetan translation was done by the Indian Pandits Jinamitra



and Dānaśīla and revised by Lotsava vande Ye. s'es sde (vandyā jñānasena). Of these, the last two flourished under the reign of the Tibetan King Khrīlde-sron-btsan 818-838 A.D.<sup>1</sup> The description of these 3 Chinese translations is given by Nanjio in his Catalogue to this effect that the first two translations are similar ones but different from the last one and there is nothing in the Tibetan corresponding to them and that only the last translation is similar to the Tibetan one. But a careful perusal of these translations—comparing each other—will reveal that they are only versions of this Sūtra in different recensions. Their subject-matter is one and the same, *viz*, the Buddhist theory of Rebirth in the form of dialogue between the Buddha and Bimbisāra, the king of Magadha

Now some remarks about the title and some other allied details of the Sūtra may not, I think, be out of place here

All forms of Buddhism, Hinayana and Mahayana maintained the doctrine of *anātman*, that is to say, they denied the existence of an immutable uncomposite self in living beings but replaced it by the Five Groups of Elements (*skandhas*) *viz*, 1 Physical element (*rūpa*), 2 Feeling (*Vedanā*) 3 Ideation (*saṃjñā*), 4 Volition (*saṃskāra*) and 5 Pure Consciousness (*viññāna*) These groups are impermanent and momentary (*Kṣaṇika*), appearing and disappearing every moment. There is not a permanent Principle around which they enter into

<sup>1</sup> See *Sikṣasamuccaya*, Introduction, p. 5 and references given thereon.

unity and function. They, however, become co-ordinated by the law of interconnection and bring about an apparent unity producing one stream of events (*santāna*). This stream, Buddhists say, is spoken of as self or *ātman* in the common parlance of men of unphilosophic mind.

Now the question naturally arises as to future life. Since a permanent self is not admitted by the Buddhists, what is it that is going to survive in the future life? The answer is that the rebirth in their opinion is only a continued appearance of other five groups in the new sphere of existence without having any permanent stuff or principle transmigrating from one existence to another. The stream of five groups of elements pertaining to the present life continues in series like a flow of river till the resultant fruit (*vipāka*) of the past action is completely exhausted or some other external cause<sup>2</sup> of death comes in. Then at the moment of death the action comes into play. Consequent upon it, the new groups of elements belonging to another life appear no sooner than the old ones vanish. Rebirth, therefore, is anything but transmigration<sup>3</sup> in the true sense of the term. This has been well explained by Buddhaghosa in his *Visuddhimagga*<sup>4</sup>. There he emphatically denies the transmigration (*sankranti*) of anything from the past existence to the present one (*tassa ca nāpi atīta bhavato idha sankanti atthi*, *Vis Mag Chap XVII*)

<sup>2</sup> *Compendium of Philosophy* p 72

<sup>3</sup> Warran *Buddhism* II Translation, 47

<sup>4</sup> P T S ed p 554

There have been some sects of Buddhists called collectively Pudgalavādins who maintain the rebirth through transmigration (*sankrānti*). These sects, according to Buddhaghosa,<sup>5</sup> are Vajjiputtakas and Sammitiyas. They give the name pudgala to "something conditioned by the elements (so far as they are organized) at a given moment in a personal life."<sup>6</sup> This pudgala is regarded as surviving since it transmigrates by abandoning one set of elements and taking up a new one. It seems, therefore, that the Pudgalavādins are advocates of *Sankrāntivāda*. The Sarvāstivādins are also said to be advocates of *Sankrāntivāda* by Kamalaśīla, because they maintain that elements of existence bear two phases, *viz*, the real essence and momentary appearance, and their real essence exists always in past, present and future.<sup>7</sup> Although only the five groups of elements pass in series from one existence to another existence without having any permanent stuff such as pudgala etc., transmigrating, yet the real essence is retained throughout, it is the same in all times. So Kamalaśīla calls the advocates of this theory Sankrāntivādins.

Now let us see what our Sūtra tells us with regard to Sankrāntivāda in dealing with the theory of rebirth. All the translations of the Sūtra except that of Bodhiruci, are very clear and quite in agreement as to

<sup>5</sup> See *Points of Controversy*, § 1, pp 26—32

<sup>6</sup> Dr Th Stcherbatsky *The Soul Theory of the Buddhists*, p 830

<sup>7</sup> See *Tattvasaṅgraha* (GOS), p 13 and *Conception of Buddhism*, p 42

the statement that "none of the elements (*dharmā*) transmigrates from this world to another world (*na kascid dharmah asmālokaṭ paralokam sankrāmati*) and yet death and rebirth come into play". But Bodhiruci's version, the earliest of all, on the other hand, reads that there really *is* one *dharma* going from this world to the future world, and therefore appears to follow the tenets of Sankrāntivādinś so far as this statement is concerned. Taking this fact into consideration, the title "*bhavasankrānti*" certainly fits in to this version. In the other cases we must admit that the title was given to them implying that they explain the rebirth even without accepting an element (*dharma*) for transmigration. The term, therefore, seems to connote the idea that in the former case the transference of life-flux into one of the new spheres of existence takes place through an everlasting element and that the same happens without any permanent element in the latter case. But all the translations, Chinese as well as Tibetan, are silent as to whether this transition takes place directly after the moment of death or by continuity through some intermediate stages\* for a short period (*antarābhavasantati*)—a theory which was postulated by some schools of Mahāyāna Buddhism<sup>9</sup>.

May we surmise from the above statement of Bodhiruci's version, that Sūtra was originally associated

\* There are such three stages, viz., (1) *Chikku Bardo*, (2) *Choñid Bardo* and (3) *Sidpa Bardo*. See W. Y. Evans-Wentz *The Tibetan Book of Dead*, a very interesting book on the subject.

<sup>9</sup> See e.g., *Bodhicaryāvatāraṇāṣṭikā*, pp. 333, 2, 474, 7.

either with Pudgalavādins, or with Sarvāstivādins who according to Kamalaśīla are Sankrāntivādins? In favour of this surmise evidence is not totally lacking in the Sūtra itself. The Buddha is reported to have explained to Bimbisāra thus Though actions, etc., are devoid of their own nature, we, however, witness their *avipraṇāśa*, unfailing character in giving fruits, in the world This may impliedly though not expressly indicate that the actions produce fruits through the agency called *avipraṇāśa*.<sup>10</sup> Exactly the same opinion was shared by the Hinayanists, especially by the Sarvāstivādins according to Nāgārjuna (his *Śāstra* XVII, 15) The Mahāyānist interpretation of this and the like utterances of the Buddha is quite different and is as follows —The actions in their original nature are never originated and therefore never destroyed (*na praṇasyati*, *Ibid* XVII, 20) Candrakīrti pleads that this is the intention of the Buddha in saying that the actions never fail in producing the fruits (his *prasannapadā*, p. 324). It is, therefore, probable that the Sūtra originally belonged to the Sarvāstivādin school and then later it was adapted to other schools of buddhism. It may, of course, be a high step to draw such a conclusion in the absence of any further evidence internal or external. At any rate, the Buddha or to put more precisely, the

" All the Chinese versions translate the word 'karmān' of the Tibetan into *karmaphala*, but the reading of Bodhiruci's version here is nearer to the corresponding Tibetan one (· कर्मणा- [कर्मफल] मविद्वानसिपदस्यदे) than that of other versions.

author of the Sūtra would not have made the two diametrically opposite statements above referred to. So it is quite reasonable to conclude that one statement was original and the other was a later innovation.

A word as concerns the differences of the three Chinese and one Tibetan translations. We may notice two recensions in the main with all minor differences, which might have served as the basis of the existing translations. But as they are at present, no two versions agree with one another in all respects. That is to say no single version seems to be based on one recension exclusively. The table below will, I think, show this point.

BODHIRUCI	BUDDHĀSANA	I TSING	TIBETAN
1 2	1 2	—	—
—	—	1 2	1 2
3 6	—	—	—
—	3 6	3 6	3 6
7	—	7	7
—	7	—	—
—	8b	—	—
8a, b	8c, d	8a, b	8a, b
8c, d	9a, b	8c, d	8c, d
9a, b	9c, d	9a, b	9a, b
9c, d	—	9c, d	9c, d
10	13b c d	10	10
—	10	—	—
11	—	11	11
—	11a b	—	—
12	—	12	12
13	11c, d	13	13
14	12	14	14
—	13a	—	—
10	13b, c d	10	10
15	—	—	15
—	15	15	—

From this table one should not, however, assume that in the corresponding passages (of the Sūtra in different versions) there is a complete agreement in every respect and some other minor differences are inadmissible. On the contrary, some variations verbal or otherwise are noticeable. A few important differences among them may be cited here as specimen. In Sect. I of the Tibetan, number of Bhiksus is 250, whereas I-tsing has usual number 1250, so also other two Chinese versions. In Sect. 3, Bodhiruci, Buddhasānta and I-tsing read as the object of dream men and courtezans, gem like woman (*striratna*) and human female respectively in the place of *Janapadakalyāṇi* of the Tibetan. In Sect. 7 Bodhiruci and I-tsing have a five-fold classification of places for rebirth (*pañcagati*) while Buddhasānta and the Tibetan follow a six-fold one (*ṣaḍ-gati*). Again Bodhiruci has invariably *hsing shih* for *caramaviññāna* of the Tibetan and for *i shih* (*mano vijñāna*) and *chien shih* (*purvaviññāna*) of I-tsing. The word "*hsing*" of Bodhiruci literally means "to move, to go, to do," etc., and is equivalent of the Sanskrit *samskāra*, *carāṇa*, *caryā*, etc. So it is quite probable that the original before Bodhiruci, had contained, by mistake, the reading *carāṇaviññāna* for *caramavi* of the Tibetan. I have, however, rendered "*hsing shih*" moving consciousness, i.e., "consciousness at work." Such other differences are noticeable in the verse portion of the Sutra also. Readers will not, I believe, fail to note that in some places I-tsing has a few additions which no other versions have.

The original Sanskrit text of the Sūtra, which is lost, has been restored from the Tibetan translation. In restoring the original text, I have been able to identify directly or indirectly the major portion of the prose and verse sections of the Sūtra with originals. We may therefore claim with some degree of certainty that the original Sūtra has been, in the main, recovered from oblivion.

English translations of the three Chinese versions are made by me from the *Tripitaka in Chinese* (Taisho Ed.) Vol. 14, Nos. 575, 576, 577, revised by Dr. Sylvain Lévi of Paris and published here side by side in parallel columns along with a translation into English of the Tibetan version, so that the various readings in corresponding passages of the translations may easily catch scholars' attention simultaneously.

The text of the Tibetan version was copied by me from the Kanjur (Narthang edition) of the Adyar Library and once published with the restored Sanskrit text and an English translation in the *Journal of Oriental Research*, Madras (Vol. V, p. 246). Subsequently I have been able to get my copy collated with the original in the Kanjur (Peking edition) of the Bibliothèque Nationale in Paris by the courtesy of Dr. S. Lévi. Though the Peking edition does not make any departure in vital points from the Narthang one, still it helps us to correct the latter in some places. Now, I am able to present to the public the more correct text of the Tibetan version embodying all the better readings in the body of the text and giving others in the footnotes.



## II

## BHAVASĀNKRĀNTI SĀSTRA.

By this title, I propose to designate collectively all the three distinct recensions of Nāgārjuna's present treatise re-translated into Sanskrit from the Tibetan and Chinese translations in contradistinction with the Sūtra just spoken of. The Tibetan translations three in number are found in *Tanjur*, Mdo gi, XXXIII No 95, and ne, XCIV No. 7 representing one recension, and tsa, XVII No. 18 representing another one, while one Chinese version is found in the *Tripiṭaka in Chinese* Vol 30, No. 1574 representing still another distinct recension in prose. Thus these three recensions are called Bhavasankrāntiparikathā, (Madhyama)<sup>11</sup> Bhavasānkrānti and Bhavabhedasāstra in their respective translations. They all in colophons attribute the authorship to Bodhisattva (in Chinese), Ārya or Ācārya (in Tibetan) Nāgārjuna.

Now we find from the history of later Buddhism that there have been two Nāgārjunas; one being the celebrated author of the *Madhyamakasāstra* who lived about 200 A.D., and another, the author of several Tantric texts who is believed to have flourished about the first half of the 7th Century A.D. Which of these

<sup>11</sup> This word is not found in the title of the treatise proper, but found in the colophon only. So it seems that the adjective 'Madhyama' is prefixed by the Tibetan translator apparently to distinguish it from the Sutra of that name.

Nāgārjuna is really the author of this work we cannot say with any certainty at present. Nor can we assert whether this writer is another third Nāgārjuna. But since the Chinese translation was made by Sh'hu (Dānapāla) 980—1000 A.D., of the later Suñ dynasty (Nanjio's Catalogue No. 1305) we may take it (text) to have been long in existence before the 10th century A.D.

The treatise is a very short one consisting of 16 verses in the Bhav-parikathā recension; 19 verses in the Madhyama Bhav. and about 27 sentences in the Chinese. There is a *ṭikā*, commentary, on it by Maitreya-nātha (Mdo. tsa, XVII, 19) to which I shall refer hereafter. The treatise in the Madh. Bhav. recension is divided into 5 Chapters. This division is also approved by its *ṭikā*. But no such division is found in the other recensions. The subject-matter of each chapter is as follows: 1. The unreality of all the separate elements of existence. 2. The unreality of the 5 groups of elements. 3. The Highest Wisdom. 4. Devices (*upāya*). 5. Two kinds of Truth. All these subjects are dealt with in the other 2 recensions also, but without chapter-division. A first glance of these 3 recensions will show how they differ from each other verbally though treating of the same subject. The Chinese version as mentioned before, is in prose form, while the Tibetan ones are in metrical form of *anustup* type except one verse in the Bhav. parikathā recension which is *upajati* metre. The following table will show where they agree and where they disagree from each other

BHAV.	PARI KATHĀ	BHAVA BHEDA	BHAV.	PARI KATHĀ	BHAVA BHEDA
1	1	1	—	7	—
2	—	2	10	8	—
—	2ab	—	—	—	16
—	2c, d	3	11	9	17
3	3	4	12, 13a	—	—
4a, b	—	5	—	10	—
4c, d	—	—	—	—	18
—	4a, b	—	13b, c	11a, b	19
—	—	6, 7	—	11c, d	—
5a, b	—	—	13d 15c	—	—
5c, d	4c, d	8	15d, 16a	12a, b	22
—	4e, f	9	—	12c, d	20
6a c	—	—	—	—	21, 23
6d	5a	10	—	12e, f	—
—	5b d	—	16b, c	—	24
7a, b	—	11	16d 17c	13	25
—	—	12	17d 18c	14	26
7c, d, 8	—	—	18d 19b	15a, c	27
—	6a c	—	19c	—	—
—	—	13	19d	15 d	—
—	6d	14	—	16	—
9	—	15			

We see in this table the disagreement among them more conspicuous than the agreement. Comparing all these recensions and their differences, one is led to conclude that these 3 recensions might have been gradually developed from a single original text in three different areas of Ancient India and that the existing 3 Tibetan and one Chinese translations should have been made from that distance 3 recensions. Among them, the Bhav. Parikathā, we may point out here, is not so much corrupted as the other 2 recensions are. To illustrate this point. The verse portion of the Bhav. Sutra as it stands in the Tibetan version, contains 7 verses. Out of these, five and a half verses are

reproduced in the Bhav. Parīkathā at the end without alterations except in one or two places, while in the Madh. Bhav. we find them with additions and omissions and sometimes even in the mutilated form. The Bhavabhedasāstra, on the other hand, contains nearly all the corresponding matters in prose but not as many additional matters as the latter has. It is to be noted here that the last verse of the Bhav. Parīkathā has no parallel either in the Sūtra or in the other 2 recensions.

Now let us see how this treatise came to be called Bhavasankrānti, what this title signifies here and how far it may be justified. At the end of the Chinese translation we find this statement: Thus have I expounded in brief in conformity with the Sūtra. This Sūtra appears to be the Bhava Sūtra. If so, we have to regard it as an epitome of that Sūtra. This fact may be corroborated by the title Bhav. Parīkathā given to one of the recensions in the Tibetan, which (title) seems to stand for Bhav. Sūtraparīkathā, *i.e.*, an exegetical treatise about the discourse on the transference of the life-flux into new existence. According to the statement just mentioned above, the treatise was believed to be a summary of the Sūtra, and on that account, I think, it assumed the title Bhavasankrānti. But the import of the title here seems quite different from that of the Sūtra. For, the Chinese version bears the title Bhavabhedasāstra which corresponds to that of other recension, Bhavasankrānti, and therefore they appear synonymous mutually denoting "Crossing away from the worldly existence."

and not "the transference, etc." as in the case of the Sutra. Another interpretation is made possible from considering the *tīkā* of Maitreya-nātha. This is stated at the end of the *tīkā* — Thus end the Devices (*upāya*) for transition of life flux into the 6 realms of existence and Buddhahood. This statement, if a genuine one, amounts to indicate that this treatise with its *tīkā* was regarded as one of the manuals which may advocate that the ways and means prescribed therein, if they are duly performed, will lead us into the 6 realms of existence or Buddhahood without entering into the unhappy life of intermediate stages after death. The title Bhavasankrānti therefore, in this connection, seems to signify that the transference (*Sankrānti*) of life complex (*bhava*) [into a new sphere of existence or Buddhahood direct from the moment of death]. But we have no other evidence in the *tīkā* apart from the statement above referred to, to prove that the treatise with the *tīkā* was associated with any part of the Manuals of the Bardothodal type.<sup>12</sup>

Now with regard to the justification of the title. It is stated above that the subject matter of the Sutra is a theory of rebirth, i.e., an exposition of how rebirth takes place through the actions which are but momentary. This has been fully explained by the Buddha by quoting a dream illustration. Just as we see a beautiful woman in our dreams and recall to our mind the same dreams in waking state, so the past actions that have been performed long ago

<sup>12</sup> Such as the Tibetan *Book of Dead*, etc.

appear before the mind's eye of a dying man and due to those past actions rebirth takes place. At the end of the Sutra there are 7 verses which speak of the real nature of the existing world and explain what the Relative Truth is and what the Absolute Truth is. It is generally believed that these 2 forms of Truth were first introduced into Buddhism by one of its earlier schools, Sastyaśidhi,<sup>13</sup> and then emphasised by Nāgārjuna for understanding the deep real import of the Buddha's teaching.<sup>14</sup> Here we find the Buddha himself introducing and illustrating them in brief. The treatise as said before, reproduces most of these verses at the end. It is solely on this ground that it should have assumed the title of the Sutra, since no other characteristic features of the latter could be traced in it. We are, therefore, really at a loss to explain in any other way the connection between them. The *tīkā* also gives no clear indication here. Nevertheless while reading it in the Chapter I one may form an impression that the commentator who, discussing the unreality of things, quotes several scriptures in order to elucidate the infallible character of actions, though momentary, in bringing about the fruits even in the absence of any permanent principle, has in view all the while the Sutra which in prose section maintains the same idea impliedly. But nowhere he quotes a single line from that Sutra with one exception in the last Chapter and that too without naming it.

<sup>13</sup> See Yamakamisoḡin *System of Buddhist Thought* p 173

<sup>14</sup> See *Madhyamaka Sāstra*, XXIV, 9

The *raison d'être* of the treatise is to instruct us how one may attain the Omniscience of Buddha with regard to all things in all aspects. Though the text has only *Sarvajña* or *sarvajñāna*, we must assume that it stands for *Sarvākārjña*, for it is the chief aim of training in the Mahāyānic path. Our authority for this assumption is *Asanga-Vasubandhu's Sūtrālan-kāra* XI, 2, where these two terms are used as synonyms. To fructify that result two factors are said to be necessary *viz.*, Analytic Wisdom (*prajñā*) and Devices (*upāya*). The former represents the realisation of the unreality of all the separate elements and thereby of the 5 groups of elements, while the latter consists in 6 forms of Transcendental Virtues, Charity, etc. And again the former is more important than the latter. A Bodhisattva deficient in Analytic Wisdom would never accomplish the object of his career notwithstanding the colossal merits that he derived from the acts of Charity, etc. The author therefore speaks of that Wisdom first in 3 Chapters : *e*, the unreality of the separate elements of existence (1), that of 5 groups of elements (2), and the Transcendental Wisdom proper (3). Then in the next Chapter the Devices, 6 forms of Transcendental Virtues are treated of in brief which are explained at length in the *tikā*. The Double Truth forms the subject-matter of the last Chapter. It is to be noted here that the recension of Madhy Bhav. with its *tikā* emphasises above all the necessity of Guru's Instruction for achieving the Omniscience of Buddha. This seems an attempt on the part of the

editor of this recension—because no other recension has this—to link up this Chap. with the previous ones which would stand otherwise unconnected.

Although the two schools of later Buddhism, *viz.*, Mādhyamika and Yogāchāra, widely differ from one another in the metaphysical and other matters, nevertheless they agree with regard to the final goal of Bodhisattva's spiritual career, that is the realisation of Dharmakāya, Buddha's Cosmical Body. The ways and means to fulfil this goal are different and peculiar to each school. Yōgāchāras hold that the external world as appears to us is a mere murmur of the mind, the construction of imagination, and unreal; but its real nature is the Absolute Essence which is not to be differentiated into subject and object and expressed in words, but to be realised. When the Bodhisattva fully realises that the object of the external world is nothing but mind and then that even the latter itself as subject is unreal because of the unreality of the object, and thus becomes free from all obscurations which stand in the way of perceiving the Absolute Essence directly, he obtains the direct intuition of the latter and after penetrating into it repeatedly he becomes one with it. Thus he is said to have realised the ultimate goal, the Cosmical Body of Buddha (see *Sūtralankāra* with *Bhāṣya* VI, 6-9)

Mādhyamikas, on the other hand, maintain that every element of existence is unreal, similar to a vision in mirage. Its reality consists in *Sūnyatā*. This *Sūnyatā*, says Nagārjuna (in his *Sāstra* XXIV, 18), is



dependent origination. That which originates through causes and conditions is devoid of self-existence (*nishvabhāva*), and hence Sūnya. So all the elements without exception happen to be dependent on some causes and conditions just as short and long are related mutually. When a Bodhisattva repeatedly ponders over this Non-substantiality of all the separate elements of existence and thereby all the obscurations are entirely removed and then the idea of Non-substantiality also is shunned;" the Enlightenment known as the Cosmical Body of Buddha is made manifest. Now he is considered to have reached the goal

Truly speaking, therefore, the realisation of the Non-substantiality (*Sūnyatā*) is not final goal, but serves as means to realise the latter, that is the Cosmical Body of Buddha. "The Doctrine of Sūnyatā," says Nāgārjuna (in his Sāstra XIII, 8), "is introduced by the Buddha as an antidote against all the ill-formed views of Ens or Non ens. One should not therefore, cling to that idea. Those who do the same, are said to be incorrigible." In view of this statement the term *Sūnyatā* as applied to the Absolute is only a misnomer. This very same point is well expressed in the following line of the treatise अभूतं नाम शून्यता, सत्तौ नाम निमित्तमात्रम्. (tika). Again that the Non-substantiality (*Sūnyatā*) is not in itself the Absolute Truth is also endorsed by the Sutra as well as the treatise :

सामग्र्या दर्शने यत्र प्रकाशयति नायकः ।

प्राहोपचारभूमिं ता परमार्थस्य बुद्धिमान् ॥

" See *Bodhicaryavatāra*, IX, 33c, d

This, I think, amounts to say that all effects like perception become originated through causes and conditions and hence Śūnya and that their Śūnyatā is said to be the Absolute Truth only by way of *upacāra*, metaphor, in other words it is so only in so far as it helps us to realise the Absolute Truth as said before. According to this Sūtra and the treatise therefore, we have to understand that wherever in the Mahāyāna Sūtras and Śāstras the term Śūnyatā is used in relation to the Absolute Truth, it is done so only metaphorically (*anupacārika*). Because the moment all the discursive thoughts including that of Śūnyatā are completely arrested (*sarvaprapañca-upaśama = Śūnyatā*) the Absolute Truth, i.e., Dharmadhātu or Dharmakāya is realised in its full form, the latter is spoken of Śūnyatā by way of *upacāra*. This Absolute can be communicated only in this manner and no other way, since its real nature is to be realised introspectively (*pratyātmavedya*) and never comes within the cognisance of the two categories, existence or non-existence (*advaya*).

### III

#### BHĀVASANKRĀNTIṬĪKĀ

This, as I said before, is a commentary on the present treatise (Madhyama recension) of Nāgārjuna. It is attributed to Pandita Maitreya-nātha in its colophon. Let us see who this Maitreya-nātha is.

One who goes through P. Cordier's *Catalogue de fonds Tibetan* carefully, will recognise that there must have been more than one Maitreya-nātha in the Buddhist Literature. The first Maitreya-nātha whose personality is successfully established by Dr H. U<sup>16</sup> as a historical fact, is a Guru of Āryāśaṅga. The second is known to have been a contemporary of Saraha-pāda (about 650 A.D.), for we have in Tanjur Rgyud hgral<sup>17</sup> a work entitled "A Dialogue between Saraha and Maṭripāda", *མཉེན་མཉེན་མཉེན་མཉེན་*, where Maṭripāda, a prince (*rājaputra*, *rgyal sras*) puts questions regarding Mahāmudrā and other allied topics, and Saraha-pāda, a noble Brāhmin (*bram ze chien, po*) answers them. And there appears a third Maṭripāda to whom we may attribute some Tantric works about 15 in number found in the Rgyud hgral of Tanjur<sup>18</sup>. And again there is another Pandita called Ācārya Maṭri who, we are told, has been a co-contributor of a Maṭripāda—probably the third one—to some works<sup>19</sup>. All these scholars have epithets Pandita, Guru, Bhaṭṭāraka, Jin, Śāmin, Prabhu and so on, indiscriminately Tibetans do not seem to have made much distinction in applying to one and the same person the different names Maṭri, Maitreya-nātha, Maitreya-pāda, Maṭrinātha, and

<sup>16</sup> See his article "Maitreya as an Historical personage" in the *Indian Studies* in honor of Charles Rockwell Lanman, p. 95.

<sup>17</sup> Vol. LXXXV, 13, 30—31 (Narthang 296, 2—306, 4).

<sup>18</sup> Vol. XLIII, 34, XLV, 12, 13, XLI, 26, XLVI, 17, 23, 24, 34, XLVIII, 114, LXIX, 111, LXXXII, 80, 88, 90, 160, 161.

<sup>19</sup> Tanjur, Rgyud hgral LXXXII, 99, 100, Catalogue as reproduced in P. Cordier's *Catalogue*.

Maitripāda and so on. Sometimes, we find in the *Catalogue de fonds Tibetan* of P. Cordier the statement that Advayavajra, Avadhūtipāda and Maitripāda are one and the same persons. Since we have more than one Maitreya, it is not safe to assume that works attributed to Maitreyanātha, or Maitrīnātha or Maitripāda, etc., should have been written by one and the same person; but each and every case should be judged individually from the internal evidence or otherwise.

Besides this, Tārānātha mentions a Maitrīnātha who belongs to Śrīparvata. And he gives further details that the latter died 9 years later after the celebrated King Nayapāla of the Pāla dynasty of Bengal, about 1040 A.D. assumed the rulership of 35 years.<sup>20</sup> Though he mentions no work to have been written by Maitrīnātha

<sup>20</sup> The following is a full account of Maitrīnātha as given by Taranatha, in his *Geschichte des Buddhismus*, translated by A. Schiefner, pp. 243—4.—At the time of the King Bhejapāla, a little after the death of the 7 learned Gate keepers, Atiśa known as Dīpaṅkara Śrījñāna was invited as pandit. He guarded Otantapurī. Not long thereafter, the activity of Maitrīnātha became widespread. At the time when Maitrīnātha went away from Śrīparvata, it was already some years later that the 6 wise Gate keepers with Śānti as their head had disappeared. So the ancient histories testify and which the Dohas have cleared up as nonsense and groundless. Further the erroneous Dohātales supposed that Maitrīnātha has been a rebirth of Kṛṣṇācharin and was known as Jvālāpatīcarjā dhara Kṛṣṇa . . . ; this history is only throughout confused, and passionately asserted; for the opinions that Carjadhara Kṛṣṇa is other person than Kṛṣṇācharin are without all foundation. (If) One looks into some small works of Ācārya Amitavajra, the mistake is removed.

The King Bhejapāla's son was Nayapāla. In all sources of biography it is shown that he was brought to the kingship when Atiśa came to Tibet and there existed a message sent from Nepal. Nayapāla exercised rulership for 35 years. 9 years after he assumed the office, Maitrīnātha also died.

of Śrīparvata, the latter might have written the work *क्रोधराजोज्ज्वलवज्राशनि नाम मण्डलविधि* (Rgyud hgral LXIX, 112), because in its colophon the author is said to be a resident of Śrīśaīla in South India. We may take this Maitrīnātha be identified with Maitrīpāda III mentioned just before, and to him attribute the most of the Tantric works found in the *Tanjur*, if the other evidence does not prove the contrary.

Now let us see whether we could identify Maitreya nātha, the author of this *tikā* with one or the other Maitreyas mentioned above. It is generally believed that the author of that text is Nāgārjuna, the celebrated master and that of the commentary (*tikā*) is Maitreya-nātha, of the 5th century, the venerable *Guru* of Aryāśanga.<sup>21</sup> This view is not to be deprecated wholly, for we find, in more than one place, some ideas common to this commentary and Uttaratāntra and other works of Maitreya-nātha (See passages on pp 35, 36, 45, 46 with footnotes thereon.) We, however, confront difficulty in adhering ourselves to that belief, because the *tikā* in the chap 4 cites twice Śāntideva whose date is fixed as the later half of the 7th century (about 675-700 A.D.)<sup>22</sup> In the first place two verses are quoted from the *Bodhicaryāvatāra*, Chap VI, 1 & 2, to show the due importance of the Perseverance. Again from the same work VII, 1, another verse is cited in defining Energy. Should these quotations have been

<sup>21</sup> See e.g., Dr G. Tucci, *Doctrines of Maitreya (nātha) and Aśvaghōṣa* (Calcutta, 1930), pp 3, 8.

<sup>22</sup> See P. L. Vaidya, *Catuhṣatikā*, Introduction.

made by the commentator himself and not added by any later hand, he can never be identified with the celebrated master Maitreyanātha of the 5th Century A.D. Whether this commentator Maitreyanātha is one and the same as Maitrīnātha of Śrīparvata is a question to be solved by further investigations. If we, however, admit their identity, we would expect in the *tīkā* some distinct Tantric features such as 5 *dhyāni Buddhas*, *Mahāmudrā* and *Yuganaddha* and so on, because the works attributed to Maitrīnātha of Śrīparvata or Maitrīpāda are all purely Tantric texts and put under the Rgyud hgral (*tantravṛtti*). The present *tīkā* on the other hand, is classified in the Mdo hgral (*Sūtravṛtti*) along with the 5 principle works of Maitreyanātha of the 5th Century A.D., who is certainly different from the Tantric writer, Maitrīnātha of Śrīparvata or Maitrīpāda. It is noteworthy that nowhere in the *tīkā* occurs a single quotation from the known Tantric texts, while several other Sūtras like *Lankāvatāra*, etc., are cited.

I like to draw the scholars' attention to the following facts which seem to be contrary to the spirit of the Tantric sects of later Buddhism. (1) The way to realization of the Absolute is, according to the *tīkā* and text, two-fold, i.e., *upāya* and *prajñā* and the *upāya* is not mere *Karunā* as in the Tantric school of Buddhism, but 6 Transcendental Virtues including *prajñā* as the 6th one and the most important among them as in the earlier Mahāyāna Buddhism. Its importance is emphasised with greater degree in the *Prajñāpāramitā* Literature itself and with all force

stressed in the *tīkā* as in the works of earlier authors. This importance of the *Prajñā* element shown in the *Prajñāpāramitā* Literature, might have paved the way for a tendency sometimes met with in the Tantric sects of Buddhism to discard all the ten forms of moral ideals of the earlier Buddhism. But *Maitreyanātha* in his *tīkā* considers them all as necessary as anything else and pays due importance to them.

(2) We know that in the earlier Buddhism the objective of the spiritual training is to attain the Arhat ship for oneself, in another words, a Śrāvaka strives to fulfil his own end, not taking into account the welfare of others, and consequently it goes by the name 'Hīnayāna, Narrow Path', while later Buddhism has given rise to an altruistic tendency and put a great stress on a fact that a Bodhisattva should strive to attain Buddhahood for himself and for others as well and hence it came to be known as Mahāyāna, Broad Path. In still later school of Buddhism a greater stress is placed on the need of one's duty to others, so much so that in the spiritual career of a Bodhisattva the altruistic aspect (*parārtha*) becomes more important than the self interest aspect (*svārtha*). To render service to others being the primary object of Bodhisattva's career, the Buddhahood is to be the goal only in so far as it helps to fulfil the former and hence it becomes only a secondary object. So says *Subhāsitasaṅgraha*

परार्थसपदबुद्धानां फलं मुख्यतमं मतम् ।

बुद्धत्वादि तदन्यत्तु तादर्थ्यात्फलमुच्यते ॥ (Fol 15)

No statement to this effect is found in the *tīkā*, but on the other hand it is clearly said, more than once, that the Bodhisattva's final goal is to realise Dharmakāya or to become Buddha

The following points in the *tīkā* may be regarded as having the flavour of the Tantric elements, though they do not represent the pure and distinct Tantric features (1) As I said before the *tīkā* with the text (Madhyamaka recension) puts an emphasis on the necessity of having one's own Guru for the attainment of the Omniscience of the Buddha. That the assistance of Guru is an indispensable factor for a truth-seeker to achieve his object is very well expressed in a period as early as Upanisads<sup>23</sup> Early Buddhism also declares that no disciple could become Arhat without hearing words from the Buddha, while the Mahāyana Buddhism makes it clear that the help of a personal spiritual teacher (*kalyāṇamitra*) is necessary for a Bodhisattva to reach the final goal in addition to *Avavāda*—a theory, according to which the Bodhisattva during the meditation at some stage after taking the vow of Bodhicitta, has audience with all Buddhas and obtains mystic 'Instructions (*avavāda*) regarding *prātipatti*, etc<sup>24</sup> In still later Buddhism *etc.*, in the Tantric sect, Guru came to play a prominent role and sometimes he was made a personified God and an incarnation of the Buddha himself. Our *tīkā*, though not

<sup>23</sup> See *e.g.*, *Chandogya* referred to in the *Bhāṣya* of *Sankarācārya* (Bombay, 1904), p. 51

<sup>24</sup> See *Abhisamāloka* (GOS), p. 37.



taking to an extreme view of making the Guru an incarnation of the Buddha in a plain language, places sufficient stress on the fact that his help is necessary in the matter of Instruction (upadeśa) regarding the method of meditation. (2) It is defined in the *tīkā* as a mental concentration upon *upāya* and *prajñā* both being taken together as only one (in the Absolute point of view) Here *upāya* and *prajñā* appear to stand for *Samsāra* and *Nirvāna* respectively That they are one and the same and there is no distinction whatever between them from the standpoint of the Absolute is very well proclaimed by Nāgārjuna thus

निर्वाणस्य च या कोटिः कोटिः ससरणस्य च ।

न तयोरन्तरं किञ्चित् सुसूक्ष्ममपि विद्यते ॥

(See his *Sāstra*, XXV, 20) (3) Moreover, the commentator by making this statement "now the external groups of elements are to be investigated" suggests to us that he has in view the distinction between the external and internal groups of elements Now this distinction is made in the *Pañcakramatīppan*, p 40, 3 where internal groups of elements are said to be (Buddha's) Mirror-like Knowledge (*ādarsajñāna*), etc, and external ones matter, etc The 5 varieties of the Buddha's Knowledge, Mirror-like Knowledge, etc, are enumerated in the *Dharmasangraha* and *Mahāvvyutpatti* and abundantly explained in the works of Ancient Acāryas like Maitreya-Asaṅga<sup>25</sup>, etc but nowhere have I come across a

<sup>25</sup> i e, *M Sūtrāṅkārā*, IX, 67—77

statement to the effect that they are internal groups of elements

In view of these facts and discussing the *pros* and *cons*, it seems impossible to me to recognise the identity of our commentator with Maitrīnātha of Śrīparvata at present. I have, therefore, to leave this question unsettled till sufficient data come to light. Anyhow, it should be maintained as certain that the *tīkā* as it stands in the Tibetan translation could not be pushed back in date beyond the later part of the 7th century A D, and in case we admit the identity of our commentator and Maitrīnātha of Śrīparvata as proved, the date cannot be brought down below about 1050 A D.

While going through the commentary we are convinced that its author is really a Mādhyamika *prāsaṅgika*. The Mādhyamikas are well known as advocates of the Doctrine of Sunyatā. They hold the view that everything without exception is devoid of self substance. But still they do not dispute the principle of retribution of actions. Although all the elements of existence including internal ones such as *samskāra* etc., are devoid of their own existence from the Absolute point of view, nevertheless actions are capable of producing fruits when causes and conditions are fulfilled in the empirical world. This point has been raised by Bimbisāra and answered by the Buddha in the Sutra and again in the *tīkā* fully explained by our commentator by quoting numerous Sūtras in the Chap. I. In discussing the unreality of the 5 groups of elements in the Chap. II he raises an interesting question that if the

mind, etc., is devoid of any reality (*Sūnya*) the Tathāgata would, then, be a mere matter (*jada*) devoid of any consciousness. Maitreya-nātha meets this question by pointing out that the real nature of the Tathāgata is not a matter of our ill-habituated speculation but of self-realisation and the Tathāgatas and their nature are *Dharmakāya* or *Dharmadhātu*. This *Dharmakāya* is made manifest when all the forms of obscurations are completely removed. In the Chap. III the commentator has nothing new to add but to explain the Transcendental Wisdom in a manner admitted in the school, viz., *Sūnyatā = Dharmakāya = Prajñāpāramitā*. The real and lucid, if not original also, contribution of the commentator lies in the summary of 6 Pāramitas given after detailed exposition<sup>1</sup> at the Chap. IV. And then he insists on renunciation (*pravrajyā*) which is very highly praised in the Mahāyāna Sūtras<sup>26</sup>. Whoever aspires for Buddhahood should renounce every thing around him and take refuge in the forest. For all these and other subjects dealt with in the commentary, one may refer to the Summary (Pp. 50-62) in which I have made a free rendering of the tika into English.

It is already pointed out that the tika abounds in numerous quotations of the ancient Sūtras and Ācāryas and sometimes explains the text by mere quotations—a characteristic feature of Sāntideva's method of exposition. But some such quotations are made giving no indication in any manner to their

<sup>26</sup> See e.g. *Saṃadhirāja Sūtra* (B.T.S.) p. 17 अण्णमिमुखं सत्त  
पदानि प्रकमश्च तं पुण्यविशिष्टं भो

sources and thus providing us no guide to distinguish between what forms part of the *tīkā* and what forms that of quotations. However I have made an attempt to identify them in some cases and to trace them even to the originals in some other cases.

As the Sanskrit originals of the *Bhavasankrānti sāstra* and its *tīkā* are lost to us, I have endeavoured to retranslate them into Sanskrit from their Tibetan and Chinese translations. It is stated before that the text has three Tib versions representing two recensions and one Chinese version representing another recension. The *tīkā* has only one translation in Tibetan and no Chinese translation of it is known to us. It is also said before that the *tīkā* is based on the *Madhyamaka Bhavasankrānti* recension of the text.

Out of the three<sup>1</sup> recensions stated above, I have made no endeavour to reconstruct one common conjectural original text, but I have simply retranslated them into Sanskrit as they stand in the Tibetan translations, leaving scholars to judge for themselves what the original form of the text would have been, from which these 3 recensions have arisen. I have reproduced the text and *tīkā* into Sanskrit as literally and intelligibly as possible.

The texts of the Tibetan translations of *Bhavasankrānti Sāstra* which have been published here are based on the Narthang edition of the Tanjur. A copy of the *tīkā* along with the text (*Madhyamaka* recension) which was made from the Tanjur of the *Viśvabhāratī Library*, was presented to me by Pandit

Mahāmahopādhyāya Vidhusekhara Bhattāchārya of Sāntiniketan, now of the Calcutta University. Subsequently I made a copy of the two versions of the Bhav Parīkathā recension from the Tanjur of the Adyar Library. All these copies were collated with the same of Tanjur in Peking edition of Bibliothèque Nationale by the courtesy of Dr Sylvain Lévi of Paris. The differences between the Narthang and Peking editions are not so great as would be expected. In preparing the present edition I have retained in the body of the texts what seem to be the best readings and placed all other readings in the foot-notes

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## CORRECTIONS

Page XXII	Line 15	Read 'Madhyamaka'
" XXIII	" 10	" 'Madhyamaka'
" XXVIII	" 6	" 'Sarvākarajña'
" XXXI	" 25	" 'Madhyamaka'
" XXXII	" 1	" 'du'
" XXXIII	" 2	" 'du'
" 36	" 1	" चित्त
" 37	" 6	" धर्मस्य for तत्त्वस्य
" 67	" 15	" slad du zhe na
" 77	title	" 'Madhyamaka'
" 79	" 17	" dan ses rab
" 86	" 8	" mñam for mañm
" 88	" 8	" gsal bar
" 91	" 21	" mnon

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## भवसङ्क्रान्तिसूत्रम्

नमस्तसर्वबुद्धबोधिसत्त्वेभ्यः ।

१. एवं मया श्रुतम् । एकस्मिन् समये भगवान् राजगृहे विहरति स्म कलन्तकनिवासे वेणुवने महता भिक्षुसङ्घेन सार्धं द्विशतपञ्चाशद्भिः भिक्षुभिः संवहुलैश्च बोधिसत्त्वमहासत्त्वैः । अथ भगवाननेकशतसहस्रपरिवार-परिवृतः पुरतोऽवलोक्य धर्मं देशयति स्म । <sup>१</sup>आदौ कल्याणं मध्ये कल्याणमवसाने कल्याणं स्वर्थं सुव्यञ्जनं केवलं परिपूर्णं परिशुद्धं पर्यवदातं ब्रह्मचर्यं प्रकाशयति स्म ॥

२. तदा मगधराजः श्रेण्यो<sup>२</sup> चिम्बिसारः महता राजविभवेन महता च राजवलेन राजगृहान्महानगरान्निष्क्रम्य येन वेणुवनं येन च

<sup>१</sup> For the origin of the name "Kalantakanvāsaveṇuvana" See Rochill: *The life of the Buddha*, p. 43 (1892).

<sup>२</sup> This is a common formula qualifying the Dharma found in the Mahāyāna Sūtras; cp. e.g. \*Rāṣṭrapālāparipṛcchā (B. B. II.) ed. by Finot, p. 2, ll. 13-14 and also Mañjuśrīmūlakalpa (T. S. S. LXX, part I) p. 5; where there is a wrong reading of *sarvaṃjāna* for *suvaṃjāna*. This formula is commented upon by Bodhisattva Asaṅga in his Mahāyānasūtrālaṅkāra, ed. by S. Levi, p. 82 thus: आदिनभ्यपर्यवसानकल्याणो (धर्मः) यथाक्रमं धृतचिन्तानावनाभिः भविष्यदुद्दिष्टो-त्थात् । . . . . स्वर्थः संतिरसमार्पणस्योत्थात् । . . . . सुव्यञ्जनः प्रदीतदृश्यध-नत्वात् । सुशुभं ब्रह्मचर्यम् । केवलं परेणोपायत्वात् । परिपूर्णं त्रिषातुस्त्रादद्यादित्युत्थानम् । परिशुद्धं स्वभावविशुद्धितोऽनाद्यत्वात् । पर्यवदातं मत्तविशुद्धिः सन्तानविशुद्ध्या धीना-त्मनाम् (नत्वात्) । See Mahāvijyūtpatti; 63, 1-10.

<sup>३</sup> = *bsa.sbyangs* (Tib.). See Tib. version of the *Buddhacarita*, X, 10 and 11 (Leipzig, 1923).

भगवान् तेनोपसङ्कमीत् । उपसङ्कम्य भगवतः पादौ शिरसा अभिवन्द्य त्रिः प्रदक्षिणीकृत्य एकान्ते अतिष्ठत् । एकान्ते स्थित्वा मगधराजः श्रेण्यो विम्बिसारः भगवन्तमेतदवोचत् । कथं भगवन् कृतं कर्म सञ्चयं प्रतिरुध्य चिरनिरुद्धं मरणकाल उपस्थितं मनसोऽभिमुखीभवति । शून्येषु सर्वसंस्कारेषु कथं कर्मणामविप्रणोशोऽस्ति ॥

३. एवमुक्ते भगवान् मगधराजं श्रेण्यं विम्बिसारमेतदवोचत् ।  
 २ तद्यथा महाराज पुरुषः सुप्तः १ स्वप्ने जनपदकल्याण्या स्त्रिया सार्धं परिचरेत् । स शयितविबुद्धः जनपदकल्याणीं तां स्त्रियमनुस्मरेत् । तर्त्तिक मन्यसे महाराज संविद्यते १ स्वप्ने सा जनपदकल्याणी स्त्री ॥

४. आह । नोहीदं भगवन् ॥

५. भगवानाह । तत् किं मन्यसे महाराज<sup>४</sup> अपि नु स पुरुषः किं पण्डितजातीयो भवेत् । यः १ स्वप्ने जनपदकल्याणीं २ स्त्रियमभिविशेत् ॥

<sup>१</sup> Read *chud. m. hdsah* for *chab. m. htshah*.

<sup>२</sup> This and the following passages nearly up to the end of the prose section of this Sūtra are quoted in the *Madhyamakāvatāra* (= M A) chap VI, ad 40 (See my restored Sanskrit text partly published as supplement to the *Journal of Oriental Research*, Madras, Vols. III, part 4, IV, part 1, V, parts 1-3 and VI, parts 1, 2, 4). These are in agreement with a part of the large extract cited from the *Pitāputrasaṃgāmasūtra* in the *S'ikṣāsamuccaya* (= S'S) pp. 252, ll. 3—253, 13. The various readings will be noted below.

<sup>३</sup> S'S. : स्वप्नान्तरे.

<sup>४</sup> From *samudgate* in the last line of para 3 up to *mahārāja* omitted in M.A.

<sup>५</sup> S'S. •स्त्रियमनुस्मरेत् तदा मार्गं क्रीडितमभिविशेत् ।

M.A. : जगत्सर्वकल्याण्या स्त्रिया मार्गं परिचरेत् । उन्मथितविबुद्धनां जनपद-  
 कल्याणीं स्त्रियमनुस्मरेत् ।



६. आह । नोहीदं भगवन् । तत्कस्य हेतोः । <sup>१</sup>अत्यन्ततया तु भगवन् <sup>२</sup>स्वप्ने जनपदकल्याणी स्त्री न संविद्यते । नोपलभ्यते । कुतः पुनरनया [सार्धं] परिचरणा । <sup>३</sup>एवं विघातस्य क्लमथस्य भागी स्यात्<sup>४</sup> ॥

७. <sup>५</sup>भगवानाह । एवमेव महाराज बालोऽश्रुतवान् पृथग्जनश्चक्षुषा रूपाणि दृष्ट्वा सौमनस्यस्थानीयानि रूपाण्यभिनिविशेत्<sup>६</sup> । <sup>७</sup>अभिनिविष्ट अनुरज्यते<sup>८</sup> । अनुरक्तः संरज्यते । संरक्तो <sup>९</sup>रागजं द्वेषजं मोहजं कर्म कायवाङ्मनोभिरभिसंस्फुरोति । तच्च कर्म अभिसंस्कृतं<sup>१०</sup> निरुध्यते । निरुद्धं न पूर्वं दिशं निश्चित्य तिष्ठति । न दक्षिणाम् । न पश्चिमाम् । नोत्तराम् । नोर्ध्वम् । नाधः । न विदिशं निश्चित्य तिष्ठति<sup>११</sup> । <sup>१२</sup>तत् कर्म कदाचिन्मरण-

<sup>१</sup> MA. omits अत्यन्ततया तु.

<sup>२</sup> S.S. : स्वप्नान्तरे.

<sup>३</sup> S.S. : अन्यत्र यावदेव स पुण्यः for एवम् । MA. adds स पुण्यः ।

<sup>४</sup> S.S. adds यस्तामभिनिवेशेत् ।

<sup>५</sup> The following is in agreement with passages cited from the Pitā Sutra in the Bodhicaryāvatārapañjikā (= BCP.) pp. 477, 11, 3—479, 1.

<sup>६</sup> Ibid, अभिनिविशते ।

<sup>७</sup> S.S. and BCP. : सोऽभि.

<sup>८</sup> S.S. : गमन्तुनीयते । अनुनीतः ; BCP. : गमन्तुनीयते । MA. omits अनु-<sup>८</sup>यते ।

कालसमय<sup>1</sup> उपस्थिते<sup>2</sup> तत्सभागस्य कर्मणः क्षयात् चरमविज्ञाने<sup>3</sup> निरुद्धे मनसोऽभिमुखीभवति । तद्यथापि नाम <sup>4</sup>सुप्तशयितविबुद्धस्य जनपद-कल्याणी स्त्री । एवं हि महाराज चरमविज्ञानं<sup>5</sup> निरुध्यते । औपपत्त्यंशिकं प्रथमविज्ञानं उत्पद्यते । <sup>6</sup>यदि वा देवे । यदि वा मानुषे । यदि वासुरे । यदि वा नरकेषु । यदि वा तिर्यग्योनिषु । यदि वा प्रेतेषु । तस्य च महाराज प्रथमविज्ञानस्य<sup>7</sup> समनन्तरनिरुद्धस्य <sup>8</sup>तत्सभागा चित्तसंततिः प्रवर्तते । यत्र विपाकस्य प्रतिसंबेदना प्रज्ञायते । <sup>9</sup>तत्र महाराज न कश्चिद्धर्मः अस्मात् लोकात्परलोकं सङ्क्रामति । च्युत्युपपत्ती च प्रज्ञायेते । तत्र महाराज यश्चरमविज्ञानस्य निरोधः । सा च्युतिरिति संज्ञा । यः प्रथमविज्ञानस्य प्रादुर्भावः । सोपपत्तिरिति । <sup>10</sup>चरमविज्ञानं महाराज निरोधेऽपि न कचिदगच्छति । औपपत्त्यंशिकं प्रथमविज्ञानमुत्पादेऽपि न कुतश्चिदागच्छति । तत् कस्य हेतोः । स्वभावरहितत्वात् । तत्र महाराज

<sup>1</sup> Tib *tshod* = *samaya* ?

<sup>2</sup> S'S and BCP add जीवितेन्द्रियनिरोधे आयुषः परिक्षयात् ।

<sup>3</sup> *Ibid* , ०ज्ञानस्य निरुध्यमानस्य मनस आरम्बणीभवति ।

<sup>4</sup> Tib *ñal, ñal ba las sad pa*. S'S शयितविबुद्ध०

<sup>5</sup> S'S ०ज्ञानेनाधिपतिना तेन च कर्मणा आरम्बणेनैपपत्त्यशिक्षद्वयप्रत्यय प्रथम-विज्ञानम् । BCP ०ज्ञानेनाधिपतिना तेन च कर्मारम्बणेन औपपत्त्यशिक्ष प्रथमम् ।

<sup>6</sup> S'S and BCP : यदि वा नरकेषु । यदि वा तिर्यग्योनिषु । . . . यमलोके । . . . आसुरे वाये । . . . मनुष्येषु । . . . देवेषु ।

<sup>7</sup> *Ibid* , add औपपत्त्यशिक्षस्य.

<sup>8</sup> S'S : अनन्तरसभागा । BCP : अनन्तर स०

<sup>9</sup> This and the following sentence come after उपपत्तिरिति in S'S. and BCP.

<sup>10</sup> *Ibid* , चरमविज्ञानमुत्पद्यमान न कुतश्चिदागच्छति । निरुध्यमान न कचिदगच्छति । कर्माप्युत्पद्यमान न कुतश्चिदागच्छति । निरुध्यमान न कचित् गच्छति । प्रथमविज्ञानमुत्पद्यमान न कुतश्चिदागच्छति । निरुध्यमान न कचित् गच्छति ।

<sup>1</sup> चरमविज्ञानं चरमविज्ञानेन शून्यम् । च्युतिश्च्युत्या शून्या । कर्म कर्मणा शून्यम् । प्रथमविज्ञानं प्रथमविज्ञानेन शून्यम् । उपपत्तिरुपपत्त्या शून्या । कर्मणामविप्रैणाशश्चप्रज्ञायते । प्रथमविज्ञानस्य महाराज औपपत्त्यंशिकस्य समनन्तरनिरुद्धस्य निरन्तरा चित्तसन्ततिः प्रवर्तते । यत्र विषाकस्य प्रतिसंवेदना प्रज्ञायते । एवं भगवानाह । सुगत एवमुक्त्वा अन्यदेवमवोचत् शास्ता ॥

८. सर्वमेतन्नाममात्रं संज्ञामात्रे प्रतिष्ठितम् ।

अभिधानात्पृथक्भूतमभिधेयं न विद्यते<sup>१</sup> ॥

९ येन येन हि नाम्ना वै यो यो धर्मोऽभिलप्यते ।

नासौ संविद्यते तत्र धर्माणां सा हि धर्मता<sup>२</sup> ॥

१०. नाम्ना हि नामता शून्या नाम्ना नाम न विद्यते ।

अनामकाः सर्वधर्मा नाम्ना तु परिदीपिताः<sup>३</sup> ॥

<sup>1</sup> *Ibid.*, These sentences are in different order. चरमविज्ञान . . . । कर्म . . . । प्रथमविज्ञानं . . . । च्युतिः . . . । उपपत्तिः . . . ।

<sup>2</sup> *Ibid.*, अरन्धता ।

<sup>3</sup> Found in the Ghanavyūha Sūtra, Kāndjour Mdo. Cha. f. 54a, l. 2. Cited in Haribhadra's Abhisamayālaṅkāraloka (GOS.) p. 50, where the 2nd line goes: नाभिधानात्पृथक्भूतमभिधेयं प्रसप्यते । (See Prabhubhai Patel: Note on Bh. Sutra, JORM. VII. p. 190) Cp. Lankāv. Sutra, ed. by Nanjio p. 187, v. 78 अभिधानविनिर्मुक्तमभिधेयं न लक्ष्यते ।

<sup>4</sup> Cited in the Tattvasaṅgrahapañjikā (GOS.) p. 12 (अथ तादृशं) and again quoted on p. 275 with the reading in the third paśa न म संविद्यते. It is also quoted in the Bodhisattvabhūmi (अथ भगवत् . . . वसरात्तन्मते) See Poussin: Notes on Sunyata, IIIQ. Vol. IV, p. 163.

<sup>5</sup> This verse is in quite agreement with one of the verses cited from a Lohanathavyākaraṇa in the S.S., p. 241, ll. 13-14 where in the paśa b it reads नात्रैव नाम्ना.

११. इमे धर्मा असन्तश्च कल्पनायाः समुद्धिताः ।  
साप्यत्र कल्पना शून्या यथा शून्या विकल्पिताः<sup>१</sup> ॥

१२. चक्षूरूपं पश्यतीति सम्यग्द्रष्टा यदुच्यते ।  
मिथ्याश्रद्धस्य लोकस्य तत्सत्यं संवृतीरितम् ॥

१३. <sup>२</sup>सामग्र्या दर्शनं यत्र प्रकाशयति नायकः ।  
प्राहोषचारभूमिं तां परमार्थस्य बुद्धिमान् ॥

१४. न चक्षुः प्रेक्षते रूपं मनो धर्मान्न वेत्ति च ।  
एतत्तु परमं सत्यं यत्र<sup>४</sup> लोको न गाहते<sup>५</sup> ॥

१५. एवमवोचद्भगवान् । मगधदेशराजः श्रेण्यः बिम्बिसारः ते  
बोधिसत्त्वास्ते च भिक्षवः सदेवमानुषासुरगन्धर्वश्च लोको मुदित्वा भगवतो  
भाषितमभ्यनन्दन् ॥

आर्यभवसङ्क्रान्तिर्नाम महायानसूत्रं संपूर्णम् ।

<sup>१</sup> This verse is almost identical with the v. 34 of Nāgārjuna's Acintyastava published by P. Patel in IHQ. Vol. VIII, p. 692, which is cited in BCP. p. 573.

कल्पनामात्रं मिलस्मात् सर्वधर्माः प्रकाशिताः ।

कल्पनाप्यसती प्रोक्ता यथा शून्यं विकल्प्यते ॥

Cp Lankāvatāra Sūtra (Kyoto, 1923) p. 265, v. 10 :

असारका इमे धर्मा मन्यनायाः समुत्थिताः ।

साप्यत्र मन्यना शून्या यथा शून्येति मन्यते ॥

<sup>२</sup> The following two verses are cited in the Madhyamakavṛtti, p. 120 (उक्त भगवता).

<sup>३</sup> Tib. reads *gdags. par. sa=prajñāpti bhūmu.*

<sup>४</sup> Tib. तत्र ।

<sup>५</sup> =dpags. so (Tib.).

English Translation of the three Chinese and one Tibetan versions in parallel columns.

The first version was made by Bodhiruci of the Northern Wei Dynasty A.D. 386-534.

The second one was made by Buddhas'ānta of the Eastern Wei Dynasty A.D. 534-550.

The third one was made by I-tsing of the T'ang Dynasty A.D. 618-907.

The Tibetan version was made by Jinamitra and Dānas'ila.

## BUDDHASĀNTA

1. Thus have I heard. The  
Blessed One . . . . .  
. . . . .  
. . . . .  
. . . . .  
. . . . .  
and innumerable and limit-  
less Bodhisattva mahāsattvas.

2. Then Bimbisāra (pin po so lo) the king of Māgadha (mochiēto) went out of Rājagṛha, arrived at a dwelling place in the Kalanta Bamboo grove where the Buddha stayed, bowed at his feet walking around the Buddha three times from left to right and then sat down in a corner.

## I-TSING

## TIBETAN

Adoration to all the Buddhas  
and Bodhisattvas.

1. Thus have I heard. The Blessed One once stayed at a Bamboo grove called Kalantaka in the city of Rājagṛha together with a large assembly of Bhikṣus 1250 in number and many Bodhisattvamahāsattvas and a great crowd of innumerable hundred thousands of men and gods who paid homage with one heart (*ekacitta*) and surrounded [him]. Then the Blessed One preached for them a Subtle Dharma which he had realised himself (*svasāk-sātkṛ*) and which is excellent in the beginning, in the middle and in the end, marvellous both textually and doctrinally, unique, quite perfect, quite pure and quite clean.

1. Thus have I heard. The Blessed One once stayed at the Bamboo grove called Kalantakanivāsa, which is situated in Rājagṛha, with a large assembly composed of Bhikṣus numbering two hundred and fifty and innumerable Bodhisattvamahāsattvas. Thereupon, the Blessed One who was surrounded by many hundreds of thousands of followers, beholding ahead, preached Dharma and explained Brahmacharya (celibacy) which is blessing in the beginning, blessing in the middle, blessing in the end, full of good signification, full of good letters and syllables, unique, quite perfect, quite pure and quite clean.

2. Then the great king Bimbisāra (ying sheng = shadow-victory) the ruler of Magadha (mochieto) went into the Bamboo grove and bowed at the feet of the Blessed One and walking around Him three times from left to right sat down in a corner. [At that] time the king Bimbisāra asked (lit. said to) the Buddha How is it, O Blessed One, that an action which has been done previously through passion and destroyed long before, happens entirely to appear in front at the moment of death, and again although all things are entirely void and non-existent, the fruits of action per-

2. Then Bimbisāra the king of Magadha an expert in arts, with all his royal pomp and grandeur and with all royal forces, came out of Rājagṛha the great city and arrived at the Bamboo grove where the Blessed One was staying. On arriving, he bowed at the feet of the Blessed One and walking around Him three times from left to right, stood in a corner. While standing there, Bimbisāra the king of Magadha, the expert in arts, asked the Blessed One thus: How, O Blessed One, does an action that has been done, long after its accumulation is checked and it has disappeared, present

## BODHIRUCI

## BUDDHASĀNTA

3. Then the Blessed One addressed the king Bimbisāra saying —For example, O king, a man sees in dream men and courtezans sporting with each other. When this man wakes up he ponders over the men and courtezans [seen] in dream. What do you think, O king? Are there men and courtezans [seen] in dream really existent as such or not?

4. The king Bimbisāra replied, No, Blessed One

5. The Buddha said, What do you think, O king, of this man who sees in dream the courtezans and men sporting with each other, and after waking up ponders over [the same]. Could a man of this kind possess a peaceful wisdom or not?

6. The king replied, No, Blessed One. Why Blessed One? [Because] the men and women do not exist in dream ultimately and cannot be obtained. How then could there be mutual sport?

3. Then the Tathāgata, knowing that the king Bimbisāra sat down in a corner, addressed [him] saying —For example, O king, some man in a dream while asleep proceeds to a love affair with a gem like woman and moves with a desire to serve [her]. That man while waking up remembers that gem like woman. What do you think, O king? Is the gem like woman of the dream rightly existent or not?

4. The king, at once, replied, No, Blessed One.

5. [The Buddha] again asked the king saying —What do you think, O king, if that man clings to the woman in dream; is he clever minded or not?

6. The king at once replied, No, Blessed One. Why? Because the woman in dream does not ultimately exist. How could there be the object for a desire to serve? [But] that man labours for nothing.



## I TSING

## TIBETAN

formed are not lost [1] only pray [to you], Blessed One, to pity [me] and release me from doubt [lit discrimination]

3 Then the Blessed One replied (lit said) to the king Bimbisara saying [You] should know, O king, that for example, a man (nan tzü) sees in dream an extremely beautiful human female and has intimate intercourse with [her] After having waked up from sleep, he remembers that beautiful female seen in dream What do you think, O king, does the beautiful female seen in dream really exist or not?

4 The king said She does not exist

5 The Blessed One said, what do you think, O king that man who would remember the beautiful female seen in dream and love her constantly? Could this man be said to possess a great and wide knowledge and wisdom or not?

6 The king said No This man is foolish and ignorant Why? Because the beautiful female [seen] in dream is ultimately void of reality and cannot be obtained How could he have practised with her such intimate intercourse as should make him love and remember her?

itself at the time of death and appear before the mind (*manas*), and how is there no annihilation (*avipranasa*) of actions when everything is empty?

3 The Blessed One replied to Bimbisara the king of Magadha, the expert in arts as follows Take for example, O king, a man who, while asleep dreams that he was roving about with some beautiful young woman of a city When he wakes up from sleep, he may remember that young woman What do you think, O king? Does that woman exist in dream?

4 He said No, Blessed One

5 The Blessed One said What do you think, O king? Would that man be considered wise who would cling to that woman [who appeared] in his dream

6 He said No, Blessed One And why so? Because the young woman in the dream does not exist at all, nor could she be got at, then how could there be any roving about with her? And thus he becomes an object of failure and fatigue

## BODHIRUCI

7. The Buddha said. Similarly, O king, an ordinary man (*prthagjana*) sees with his eyes a beautiful object and then a craving [for it] arises; after that arises a cupidity, and after that he performs an action out of anger and ignorance. Sometimes he performs a bodily action, sometimes vocal action and sometimes mental action. The action that has been performed disappears. After disappearing, it does not stand relying upon the eastern quarter, nor southern quarter, nor western quarter, nor northern quarter, nor the four links of quarters, nor even up and down. Coming on to the last moment [of life] [when] the consciousness at work is about to disappear, its thought (*manas*) appears in front. Thus, O king, the consciousness at work is sure to take entirely the action that has been done by itself, just as, O king, [to] a man while arising from sleep the courtezans and men that were not seen [truly, appear]. When the consciousness at work disappears, the first consciousness is born either amongst gods or men, or in the hells, or in the womb of cattles or amongst ghosts. From (lit. by) the first consciousness, O king, an uninterrupted series of its thought (*sa-cittasantati*) arises where the ripening fruit (*vipāka*) is to be experienced O king, when we see births deaths; there really is one dharma that goes from this world to the future world. Thus,

## BUDDHASĀNTA

7. The Buddha said. Thus, O king, every foolish worldling (*mūḍhaḥ prthagjana*) because of not having heard the right dharma of the Buddha, sees with his eyes many objects and is pleased delightfully at heart and then holds them to be true. Because of that attachment (*abhinivesa*) he gets tied up. On account of that he has some strong desire (*samrāga*). On account of that he produces an action out of greed, anger and ignorance and others. The action is either bodily one or vocal or mental. The bodily action soon after being performed disappears. After disappearing it does not stand relying upon the eastern quarter, nor likewise stand relying upon the southern, western, and northern quarters and up and down. Following the end of life, there transmigrates that *bhava-vijñāna* and then appears the following *citta* [of the next rebirth?] When, O king, that consciousness is not yet destroyed, after (lit. following) destruction of [one] action other actions in its place can appear just as gem-like woman to the man while arising from sleep. Thus, O king, the consciousness finally disappears and the future consciousness is born either in the hells or amongst ghost or in the womb of cattles or amongst demons (*asura*) or men or gods. When that final consciousness takes the last birth [of the present life] the consciousness [in its series] falls

## I-TSING

## TIBETAN

7. The Buddha said. Similarly, O king, when a foolish ignorant worldling sees an object (*rūpa*) with his eyes, his mind (*citta*) produces pleasure and then he gets attached [to it] (*abhinivesa*), after that he produces a longing for it (*apekṣā*), after that he entertains a passionate love (*tṛṣṇā* ?), and because of this passionate love he begins to do actions through greed, anger, and ignorance by means of body, speech and mind. But these actions, after being performed, are destroyed. After destruction they do not remain relying upon the eastern quarter, nor the southern, western, northern quarters and four links of quarters and up and down. When at the end of life the mental consciousness (*manovijñāna*) is about to disappear, all the actions that have been performed, appear in front, just as the image of the beautiful female that has been seen in dream appears before the man when he remembers after awakening from sleep. Thus, O king, when the consciousness has disappeared and the future consciousness is born, it (or he) is born either amongst men, or gods, or beasts (*tiryak* = 't'o p'ang sheng') or ghost or in the hell. Immediately after the future consciousness arises, O king, a [new] series of thought (*cittasantati*) belonging to that [future consciousness] arises to enjoy

<sup>1</sup> Etymological translation (S. Levi)

7. The Blessed One said. Even so, O king, a foolish, untaught, worldling, when he sees beautiful forms, becomes attached to them, being attached to them, he begins to like them and after liking, he feels a passion for them, and feeling a passion he performs the action that springs from the passion, indignation and ignorance by means of body, speech and mind, and that action which is performed disappears. Disappearing, it does not go towards the east, nor south, nor west, nor north, nor up, nor down, nor to the intermediate points. But at a period later on, when the time of death comes in and when the last consciousness disappears by the exhaustion of one's action of similar kind, that action appears before the mind as the young woman to a man who was asleep and was awakened from sleep. So, O king, the last consciousness disappears and the first consciousness associated with rebirth is born either amongst gods, or men, or demons, or in the hells or in the womb of beasts or amongst *pretas*. And immediately after this first consciousness disappears, O king, a new series of thought belonging to that [first consciousness] arises where the experience of ripening of the act is to be enjoyed. There is, O king, nothing that goes from this world to another, but death (*cyuti*) and rebirth (*upapatti*) take place. What is,

## BODHIRUCI

## BUDDHASĀNTA

O king, when the consciousness at work ends; it is called death. When the first consciousness at work arises, it is called birth. O king, the consciousness at work while disappearing, goes nowhere. The first consciousness, when it is born, does not come from any place. Why? Because the consciousness at work and its nature (*svabhāva*) are distinct from each other. The consciousness at work, O king, is itself void. That which disappears is void of the action of disappearing. The first consciousness is itself void. That which is born is void of the action of birth. We see that the fruits of actions are also not lost (*vipranas*). You should know, O king, that from (lit. by) the first consciousness a series of thought uninterruptedly [arises] and takes the ripening fruits (*vipūka*).

in the future (pi) birth. Thus mental consciousness (*citta-vijñāna*) follows [where] [the fruits of] actions to be experienced. But there is not anything going from this world to the other world. The experience (*vedanā*), however, takes place. The disappearance of the last consciousness and mind (*vijñāna citta*), O king, is called death. The rise of the first mental consciousness as said above, this is called other future birth. When the last consciousness, O king, transmigrates, the thing (*dharma*) does not come really from other place and reaches here (Sic). When the first consciousness also arises, nothing comes in. Why? Because it is the nature of things (*dharma-svabhāva*) O king, the very first consciousness and mind are void of the last consciousness. The action is of itself void. The birth is of itself void. The very first mental consciousness is void of the first consciousness. The place of what is born is void of the place of birth. But there is not lost the fruit of actions. O king, [when] the consciousness that finally arises and disappears at once (*tatra eva*) and afterwards the mind is not discontinued, the consciousness and mind go to (*śāṅhsing sui = anusar*) where the enjoyable (*vedya*) ripening fruits of action (*karma-vipaka*) are to be enjoyed very soon.

## I-TSING

## TIBETAN

(lit. plainly to receive=*fen ming ling shou*=*pratisamvedana*<sup>1</sup>?) the resultant fruits (*vipāka*) which are to be enjoyed O king, there has never been anything (*dharma*) that can transmigrate from this world to the future world. But the fruit of action may be obtained in death and rebirth. [You] ought to know, O king, that when the former consciousness disappears, it is called death. When the future consciousness arises, it is called birth. When the former consciousness, O king, disappears, there is no place where it goes away to. When the future consciousness arises, it comes not from any place. Why? Because they are devoid of their own nature (*prakṛti*). O king, the former consciousness is devoid of its own nature. The death is devoid of its own nature. The action is devoid of its own nature. The future consciousness is devoid of its own nature. Birth is devoid of its own nature. But the fruits of action have not been lost. Thus, O king, [You] should know that all living beings (*sarvasattva*) always by ignorance (*moha*) do not realise the non existence (of the worldly life i. e. *samsāra*) and erroneously cherish (lit. produce) regard (*apekṣā*) for worldly life (*samsāra*) which is revolving like a wheel. Thereupon the Blessed One wishing to reiterate this

O king, the disappearance of the last consciousness that is known as "death". What the manifesting of the first consciousness that is known as "rebirth". The last consciousness, O king, when it ceases, does not go anywhere. The first consciousness, when it arises, does not come from anywhere. And why so? Because they have no reality. So, O king, the last consciousness is of itself void, death of itself void, action of itself void, the first consciousness of itself void, rebirth of itself void. And the inexhaustibility of actions comes into play. Immediately after the disappearance of the first consciousness associated with rebirth, O king, an uninterrupted new series of thought arises, where the experience of the ripening of the act is to be enjoyed. So spoke the Blessed One. The Buddha (*sugata*) the commander (*sāstā*) having spoken in this way, said as follows

<sup>1</sup> Yes, probably (S. Lex.)

## BODHIRUCI

Then Sugata having taught this, rejoined the [following] verses :

8. All are only names and established only in the discrimination of *Samjñās*. The names are words (*vacana*) of discrimination and the words are non-existent (lit. are not what exist).

9. Various things (*dharma*) are spoken with various names. But there is nothing as such in the thing. This is the nature of all things (*dharmaṭā*) :

10. Names are void of their nature (lit. names) ; names are separated from names [i.e. do not exist in names] and things are nameless, but spoken of with names.

11. These things are really non-existent, but produced by discrimination. That discrimination is non-existent. The void is spoken of by discrimination.

12. When all the ordinary men say the eye is able to see the object (*rūpa*), the world of false imagination takes it to be true.

## BUDDHASĀNTA

Then the Blessed One spoke these gāthās :—

8. When the Sugata is afterwards (i.e. after Nirvāṇa) spoken of, all (lit. what exist) are words (*abhilāpa*) and all these are spoken with provisional or false names (*saṃketa*), because they are established in false or provisional names.

9. A thing being separated from words (*abhilāpa*) there is nothing to be spoken of. But all things are spoken of in accordance with all words (*abhilāpa*).

10. That does not exist in that. [A man of] spiritual eye (*dharma cakṣus*) sees the object of no matter (*arūpa*). [A man with an eye of] letters (so yen = *ruta* ?) sees the object of matter ; because he is attached to the world.

11. [They] speak the worldly things to be real. But they are non-existent [in fact] The union [of the eye and the object, etc.] sees, this is what Tathāgata spoke, and this is called means (*upāya*) for the stage (*bhūmi*) [of the absolute Truth].

12. If [we] speak in reality, the eye does not see the object and the mind does not know things (*dharma*s). This is very secret (*guhya*).

## I-TSING

## TIBETAN

meaning spoke the following ,  
gāthās .

8. All things (*dharmas*) are only provisional or false names and established only in names. That which is capable of speech (*abhidheya*) is not obtained apart from speech (*abhidhāna*).

9. The various things are spoken of with names of discrimination. [But] the thing does not exist in the name. This is the nature of things (*dharmānām svabhāvaḥ*).

10. The nature of the name (*nāmatā*) is void of itself (lit. *nāman*). The name does not exist in name. The name of all things is originally non-existent (but things) are spoken of with name erroneously.

11. Things are all void and originated only from discrimination (*vikalpa*). This discrimination is also void, and the void [things] are discriminated [by void discrimination].

12. [When] I say (or a man says) that the worldly men see the object with their eyes, all this, on account of wrong imagination and supposition, is called worldly truth (*Samvṛtisatya*).

8. All this is only a name and established in name only (*sanjñāmātra*). There is nothing capable of speech apart from words.

9. By whatever particular names, particular things may be called, they (the things) do not exist in them (those names) indeed, this is what is known as thinghood (*dharma*) of all things (*dharma*).

10. The nature of the name (*namatā*) is void of itself (*na-man*). The name does not exist in name. Nameless are all things, but they are illuminated by names.

11. These things are non-existent, but born of imagination (*Kalpanā*). That imagination is itself void by which the void things are discriminated.

12. That which is uttered by a man of correct perception that "the eye sees the form (*rūpa*) is called Relative Truth (*saṃvṛtisatya*) in the view of the world of false faith.

## BODHIRUCI

13. What is preached by the Buddha as dharma—that the perception (*darsana*) arises on account of concatenation of causes and conditions—is a way (lit. practice) for explaining the Absolute (*paramārtha*) in order.

14. The eye does not see the object. The mind does not know dharmas. This is the Absolute Truth which the world never understands.

15. Then the Blessed One explained this Sutra and Bimbisāra (pin po so lo) the king of Magadha (mochieto) country and all other world consisting of gods, men, demons (ahsiulo = *asura*) and gandharvas (chien tapo) etc having heard the teaching of the Buddha, were all rejoiced.

## BUDDHASĀNTA

13. [To] the world proud of self [I] teach that the name is originally void and there is no name and all things are nameless but spoken of with false or provisional names.

14. When this Dharmaparyāya was explained, the king Bimbisāra (pin po so lo), many gods, men, divine dragons and gandharvas (chi'ien t'a p'o) etc, having heard the teaching of the Buddha, were all rejoiced, took faith and revered [him]



## I-TSING

## TIBETAN

13. [When] I say that all things are originated from causes and conditions, this is called an approach to the Absolute Truth and the wise ought to observe [it].

14. The eye does not see the object. The mind does not know dharmas. This is called the Absolute Truth [which] the foolish is unable to know.

15. The Blessed One having spoken this Sūtra, the king Bimbisāra (ying sheng=shadow-victory) the ruler of Magadha (mochieto) received it with profound respect. And then all the assembly of Bhikṣus, Bodhisattvas, men and gods, etc, were all rejoiced, received it with faith and revered [it].

13. Where the leader (nāyaka =Buddha) teaches that the perception (*darsana*) arises by the aid of a concatenation [of causes and conditions] the wise declare that it is the *upacāra-bhūmi* of the Absolute Truth.

14. The eye sees not the form and the mind knows not *dharmas*; This is the Absolute Truth unto which the world reaches not.

15. Thus spoke the Blessed One. Bimbisāra the king of Magadha, the expert in arts, those Bodhisattvas and Bhikṣus and the world comprising gods, men, demons and angels, being pleased, greatly praised the teaching of the Blessed One.

Here ends the Noble Bhava-Saṅkrānti, a Mahāyāna Sūtra.

## नागार्जुनकृतं भवसङ्क्रान्तिशास्त्रम्

### भवसङ्क्रान्तिः

नमः कुमारभूताय मञ्जुश्रिये ।

१. भावाभावान्न जन्मास्ति तस्य भावस्यचासनः ।  
जन्मादानं सम्भवति नित्यभावोऽस्ति भाव्यते ॥
२. तादृशी भावना भ्रान्तिराकाशपुष्पसन्निभा ।  
धर्मता हि नभस्तुल्या खसमं तस्य जन्म च ॥

### भवसङ्क्रान्तिपरिकथा

नमः कुमारभूताय मञ्जुश्रिये ।

१. भावान्न जायतेऽभावो नाभावादपि जायते ।  
भाव उत्पद्यते नित्यं भावो भ्रान्तिः खपुष्पवत् ॥
२. मति धर्मे नभस्तुल्ये खतुल्यं जायते परम् ।  
प्रतीत्य सर्वं खसमं भावस्तस्मादभाववान् ॥

### भवभेदशास्त्रम्

नमः सर्वबुद्धेभ्यः सर्वज्ञेभ्यः ।

यथाभूतं धर्मा बोद्धव्याः । तत् कथम् । (१) सर्वभावो न भावजन्मा न चाभावजन्मा । सर्वभावो यद्युत्पत्तिमान्, भावान्तरं नित्यं स्यात् । (२) अयं भावो न तत्स्थः गगनकुसुमवत् ॥ ज्ञेयधर्मा आकाशसमाः ।

<sup>1</sup> Cp. P. L. Vaidya : *Catuh Satskā*, XV, 15, the same ed. V. Bhattacharya, pp. 250, 251 and *Madhy. Sāstra*, XXI, 12.

### भवसङ्क्रान्तिः

३. सर्वः स्वभावः खसम एवं विद्वान् विबोधयेत् ।  
न कारणं नापि कार्यं कर्मभावो न विद्यते ॥
४. सर्वभावश्च नास्त्येवं लोक एष परोऽपि च ।  
अनुत्पन्नरूपमेव ततोऽन्यो जनयेत् [यदि] ॥
५. वन्द्यादुहितृपुत्रस्य कस्तत्र जन्म जनयति ।

### भवसङ्क्रान्तिपरिकथा

३. स्वभावतः कर्म नास्ति हेतुर्नास्ति फलं न च ।  
न विद्यत इदं सर्वं लोको नास्ति न भज्जनम् ॥
- ४ अनुत्पन्नश्च यो भावः परं [स] जनयेत्कथम् ।

### भवभेदशास्त्रम्

तेषां धर्माणां जन्मापि आकाशसमम् । (३) सर्वः प्रतीत्यधर्म आकाशोऽयमः तस्यासत्यत्वात् । (४) कथम् । धर्मा अहेतुका अफलाश्च । कर्मणां स्वभावोऽपि न लभ्यते । (५) सर्वमिदमसत्यम् । लोकाभावाल्लोकोत्तरमपि नास्ति ॥ (६) सर्वमज्ञातमसत्स्वभावश्च । (७) कथं धर्मा उत्पन्नाः । लोकाभिप्रेतपितृपुत्रकुलानि यद्यपि समुत्पन्नानि । [तथापि] तेषां सत्यता नास्ति ।

<sup>1</sup> Cp. *Catuhsatuka*, ed. Harap. Sastri, p. 508, ver. 313 cd. and *Satasāstra* (GOS.), p. 71, l. 22.

## भवसङ्क्रान्तिः

- लोकः प्रथमतोऽजातः केनापि न कृतस्ततः ॥  
 ६. अनर्थभ्रान्तलोको हि मायानगरभ्रान्तिवत् ।  
 न किञ्चिदुक्तेः सन्वासन् ॥

इति धर्मतापरिवर्त.प्रथमः ॥

विकल्पाल्लोकसम्भव ॥

७. तद्विकल्पाच्चित्तभवश्चित्तात्कायोऽपि जायते ।  
 कायो विमृष्टमात्रश्चेत् ॥

## भवसङ्क्रान्तिपरिकथा

- लोकः प्रथमतोऽजातः केनापि न हि निर्मितः ॥  
 सोमसिंहपुरीतुल्यो लोको भ्रम्यत्यनर्थके ॥  
 ९. लोको विकल्पादुत्पन्नो विकल्पश्चित्तसम्भवः ।  
 चित्तं हि कायाश्रयकं तस्मात्कायो विचार्यते ॥

## भवभेदशास्त्रम्

(८) आदितो लोकस्यानुत्पन्नत्वात् लोकलक्षणादष्टत्वाच्च । (९) लोके  
 अनर्थः सप्ताहः । यथा चन्द्रमध्यदृष्टानि विम्बानि । (१०) लोको न तत्स्थः  
 विकल्पादुत्पन्नः । (११) अस्माद्विकल्पाद्विकल्पश्चित्तमुत्पद्यते । तच्चित्तहेतुरु  
 एव काय उत्पद्यते । (१२) तस्मात् कायश्चरति लोके ॥

### भवसङ्क्रान्तिः

वस्तुशून्या न सन्ति च ॥

- ८ रूपवेदनासज्ञाश्च सस्कारवस्तु नास्ति तत् ।  
न चित्तकल्पित किञ्चिच्चित्त ह्यक्लपरूपकम् ॥  
इति पञ्चस्कन्धशून्यतादेशनापरिवर्तो द्वितीय ॥

९. चित्ताभावान्न धर्मोऽपि नैव कायश्च धातवः ।  
एवमद्वयमार्गेण तत्त्व सम्यक्प्रभाषितम् ॥

### भवसङ्क्रान्तिपरिकथा

६. रूप शून्य वेदना नि स्वभावा  
सज्ञा नास्ते नास्ति सस्कार[भावः] ।  
भूत हित्वा चित्तचैते च नस्त  
स्तस्मात्कायः कल्पहीनस्वभाव ॥  
७ चित्त नास्ति न धर्मास्ते न कायो नापि धातव ।  
अद्वयीकरण हीट तत्त्व विद्वद्भिरुच्यते ॥

### भवभेदशास्त्रम्

(१३) स्कन्ध सिद्धत्वात् (=सञ्चितत्वात्) काय उच्यते । स्कन्धाः सर्वशून्या असत्स्वभावा । निःस्वभाव स्कन्ध अचित्तः । (१४) अचित्वाद्धेतो कायो ज्ञेयोऽसन् कल्पनाहीनस्वभाव । (१५) यदि तेषां चित्त नास्ति । [तदा] धर्मोऽपि नास्ति । यदि तेषां कायो नास्ति [तदा]

<sup>१</sup> = सम्भूत = वराप ।

• 'Tib \o 2 reads गुप्तिभि

### भवसङ्क्रान्तिः

१०. अनाधारमिदं सर्वमनाधारं प्रभाषितम् ।  
कृत्वा मतिमनाधारां सम्भूतं तदनाश्रयम् ॥  
इति प्रज्ञादेशनापरिवर्तस्तृतीयः ॥
११. दानशीलक्षमावीर्यध्यानप्रज्ञादिकेषु च ।  
सदा स कृतकर्माशु कालं बोधिं गमिष्यति ॥  
इति उपायदेशनापरिवर्तश्चतुर्थः ॥

### भवसङ्क्रान्तिपरिकथा

८. अनालम्बमिदं सर्वमनालम्बं प्रभाषितम् ।  
कृत्वा मतिमनालम्बामनालम्बं समुद्धितम् ॥
९. दानशीलक्षमावीर्यध्यानादौ सुनिषेधिते ।  
अचिरेणैव कालेन परमां बोधिमाप्स्यति ॥

### भवभेदशास्त्रम्

धातुरपि नास्ति । तत्र देशितोऽयमद्वयमार्गः । एतद्देशयिता सम्यक् तत्त्वं देशयति । अत्र सर्वमनालम्बम् । अत्र भाषितमनालम्बम् । अत्र कृतमनालम्बम् । अत्र लब्धमनालम्बम् ॥

(१७) सर्वदानशीलक्षमावीर्यध्यानप्रज्ञा धर्मा एवं सदाचरिताः  
अचिरकाल एवानुत्तमां बोधिं प्रापयिष्यन्ति ॥

<sup>1</sup> *Ibid*, अद्वय.

<sup>2</sup> = प्रणिधानम्, cf *Karuṇāpundarikā* (B T S), p 42 साधु सत्पुरुष  
त्वमपि पण्डितो मेधावी अतीव शोभन ते प्रणिधानं कृतम् . . . . . यतः त्वं . . . .  
प्रशस्ता मतिं कृतवान् etc.

### भवसङ्क्रान्तिः

१२. उपायप्रज्ञयोस्तिष्ठन्नमृतं हि तदुद्भवम् ।  
गुरूपदेशादक्षय्यमाशुकालमवाप्य च ॥
१३. सर्वज्ञः स्यादसन्देहं ; नाममात्रमदोऽखिलम् ।  
प्रतिष्ठितं नामधातौ, मध्येऽस्मिन् भूरिभाषणे ॥
१४. भाषणं तच्च कुत्रास्ति ; यतोऽभूद्यच्च नाम तत् ।  
जाता यतो ये धर्मास्ते विगच्छन्ति हि तद्विना ॥

### भवसङ्क्रान्तिपरिकथा

१०. उपायप्रज्ञयोस्त्यत्वा सत्त्वांश्च करुणापयेत् ।  
सर्वज्ञानं शीघ्रमेव लप्स्यते नहि संशयः ॥
११. नाममात्रमिदं सर्वं संज्ञामात्रे प्रतिष्ठितम् ।  
नाभिधानात्पृथग्भूतमभिधेयं न विद्यते ॥
१२. अनामकाः सर्वधर्मा निरात्मानः प्रकीर्तिताः ।  
इमे धर्मा अभूताश्च कल्पनायाः समुद्धिताः ।

### भवभेदशास्त्रम्

(१८) प्रज्ञोपायाभ्यां भूतकोटौ<sup>१</sup> प्रतिष्ठितः सत्त्वेषु करुणामुत्पाद्य  
सुधीरं विस्तारयति । एवमित्युपलब्धिलक्षणमपि अनिर्वचनीयं सर्वज्ञभावं  
लभते ॥ (१९) नाममात्रमयं सर्वधर्मः । सर्वं संज्ञामात्रे प्रतिष्ठितम् ॥  
(२०) दृश्यमानमसत्यं कल्पनासमुत्पन्नम् ॥ (२१) कल्पनाजातधर्मस्तु

<sup>१</sup> *Sarvajñāna* is explained in *Bodhisattva Bhūmi* ed. Wogihara, p. 88. *Sarvajñatā*=*Sarvākārajñatā*, cf. *Mah. Sūtrālaṅkāra*, ed. S. Levi, XI, 2 with *Bhāṣya*

<sup>२</sup> See *Mahāvajratpatti* § 94; *Bodhic. puṇyikā* (B 1), p. 354, 5. For its explanation see C. Obermüller's "*Nirvāṇa*, etc." *I H Q.* Vol. X, p. 251.

### भवसङ्क्रान्तिः

१५. धर्मता न स धर्मोस्तीत्यभूतं नाम शून्यता ।  
तच्च नामतयाऽसिद्धं ; सर्वधर्मा अनामकाः ॥
१६. प्रदीपिता असन्नाम्ना ; विकल्पो यस्तथोदितः ।  
विकल्पिता शून्यता सा ; रूपं तच्चक्षुपेक्षितम् ॥
१७. अस्तीति प्राह तत्त्वज्ञः मिथ्याभिमानलोकतः ।  
सांवृतं सत्त्वमाश्रित्य ; दर्शनं यत्प्रतीत्यजम् ॥

### भवसङ्क्रान्तिपरिकथा

- कल्पना सापि शून्येयं यया शून्येति कल्पिताः ॥
१३. चक्षुः पश्यति रूपाणि तत्त्ववक्त्रा यदुच्यते ।  
मिथ्याभिमानलोकस्य सांवृतं सत्यमीरितम् ॥

### भवभेदशास्त्रम्

अविद्यमानः ॥ (२२) सर्वधर्मोऽयमादितोऽनामकः । नाममात्रेण परि-  
दीपितः ॥ (२३) अतः सर्वधर्मा असत्यस्वभावा ज्ञेयाः ॥ (२४) सर्व  
विकल्पादुत्पन्नम् । तत्र यदि विकल्पो नास्ति । तदा आकाशसमं  
विकल्पवर्जितम् । (२५) यथाभाषणं चक्षुः पश्यति रूपम् । इत्येतद्देशयिता



इन्द्रियैरुपलब्धं यत्तत्तत्त्वेन भवेद्यदि ।  
बालास्तत्त्वविदो जाताः न ज्ञेयतत्त्वकारणम् ॥

[उक्तं] लङ्कावतारसूत्रे ।

अस्तित्व सर्वभावानां यथा बालैर्विकल्प्यते ।  
यदि ते भवेद्यथादृष्टाः सर्वस्युस्तत्त्वदर्शिनः ॥

अन्यत्र उक्तम् ।

न चक्षुः प्रेक्षते रूपं लोकस्तु परिमोहतः ।  
प्रवर्तते ह्यक्षमार्गे स्वभावस्तस्य तादृशः ॥

यथा मायामरीचिखमप्रतिश्रुत्केन्द्रधनुरुदकचन्द्रत्रिम्बनिर्मितमायानगरविकल्पः ।  
शूरपादैरप्युक्तम् ।

सदसच्च मृतं जातं तन्निरुद्धं यदस्ति न ।  
भावोत्पादकमेवेति लक्षणं भावदर्शिनाम् ॥  
भावदृष्ट्या खलु भ्रान्तं <sup>10</sup>यथा खपुष्पचिन्तनम् ।

धर्मता हि नमस्तुल्या । इति ।

आकाशसमभावस्य शून्यत्वेन उत्पत्तिभङ्गदोषमलाळेपात् धर्मतामात्रं  
रूपवेदनादयः । ते गगनसमाः । जननान्तरे प्रतीयसमागमेनोत्पद्यन्ते । तच्च

\* This verse is cited in the *Bodhic. pañjikā*, p. 375 and cp. *Madh. Av. VI, 30*, Sanskrit text p. 26.

<sup>7</sup> III. 36 and IX, 136.

<sup>8</sup> Not identified.

<sup>9</sup> Is this *Sūrapāda* the same as *Ārya Sūra*? But the verse is not found in the *Jātakamālā*. There are other 4 works attributed to him in the *Tanjur Mda hgral XXXI, 6; XCIV, 2, XXXIII, 47, XCIV, 13 and 20*. I have made no attempt to see whether the verse is traceable in any of these works. However, cp. *Mah. Sūtrālaṅkāra* ed. S. Levi, VI, 1.

<sup>10</sup> *J. iter . . . hdra = यथा*.

इन्द्रियैरुपलब्धं यत्तत्तत्त्वेन भवेद्यदि ।

बालास्तत्त्वविदो जाताः न ज्ञेयतत्त्वकारणम्<sup>6</sup> ॥

[उक्तं] लङ्कावतारसूत्रे<sup>7</sup> ।

अस्तित्वं सर्वभावानां यथा बालैर्विकल्प्यते ।

यदि ते भवेद्यथादृष्टाः सर्वस्युक्तत्वदर्शिनः ॥

अन्यत्र उक्तम्<sup>8</sup> ।

न चक्षुः प्रेक्षते रूपं लोकस्तु परिमोहतः ।

प्रवर्तते ह्यक्षमार्गे स्वभावस्तस्य तादृशः ॥

यथा मायामरीचिस्रमप्रतिश्रुत्केन्द्रधनुर्दकचन्द्रबिम्बनिर्मितमायानगरविकल्पः<sup>9</sup> ।

<sup>9</sup>शूरपादैरप्युक्तम् ।

सदसच्च मृतं जातं तन्निरुद्धं यदस्ति न ।

भावोत्पादकमेवेति लक्षणं भावदर्शिनाम् ॥

भावदृष्ट्या खलु भ्रान्तं<sup>10</sup> यथा खपुष्पचिन्तनम् ।

धर्मता हि नमस्तुल्या । इति ।

आकाशसमभावस्य शून्यत्वेन उत्पत्तिमद्भूदोषमलालेपात् धर्मतामात्रं रूपवेदनादयः । ते गगनसभाः । जननान्तरे प्रतीयसमागमेनोत्पद्यन्ते । तच्च

<sup>6</sup> This verse is cited in the *Bodhic. pañjikā*, p. 375 and cp. *Madh. Av. VI, 30*, Sanskrit text p. 26.

<sup>7</sup> III. 36 and IX, 136.

<sup>8</sup> Not identified.

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<sup>10</sup> *J. lter . . . kdra* = यथा,

इन्द्रियैरुपलब्धं यत्तत्तत्त्वेन भवेद्यदि ।  
वालास्तत्त्वविदो जाताः न ज्ञेयतत्त्वकारणम्<sup>6</sup> ॥

[उक्तं] लङ्कावतारसूत्रे<sup>7</sup> ।

अस्तित्वं सर्वभावानां यथा बालैर्विकल्प्यते ।  
यदि ते भवेद्यथादृष्टाः सर्वस्युस्तत्त्वदर्शिनः ॥

अन्यत्र उक्तम्<sup>8</sup> ।

न चक्षुः प्रेक्षते रूपं लोकस्तु परिमोहतः ।  
प्रवर्तते ह्यक्षमार्गे स्वभावस्तस्य तादृशः ॥

यथा मायामरीचिस्वप्नप्रतिश्रुत्केन्द्रधनुर्दृक्चन्द्रविम्बनिर्मितमायानगरविकल्पः<sup>9</sup> ।  
शूरपादैरप्युक्तम् ।

सदसच्च मृतं जातं तन्निरुद्धं यदस्ति न ।  
भावोत्पादकमेवेति लक्षणं भावदर्शिनाम् ॥  
भावदृष्ट्या खलु भ्रान्तं<sup>10</sup> यथा खपुष्पचिन्तनम् ।

धर्मता हि नभस्तुल्या । इति ।

आकाशसमभावस्य शून्यत्वेन उत्पत्तिभङ्गदोषमलालेपात् धर्मतामात्रं  
रूपवेदनादयः । ते गगनसमाः । जननान्तरे प्रतीत्यसमागमेनोत्पद्यन्ते । तच्च

<sup>6</sup> This verse is cited in the *Bodhic. pañjikā*, p. 375 and cp. *Madh. Av.* VI, 30, Sāṅskṛt text p. 26.

<sup>7</sup> III, 36 and IX, 136.

<sup>8</sup> Not identified.

<sup>9</sup> Is this *Sūrapāda* the same as Ārya *Sūra*? But the verse is not found in the *Jātakamālā*. There are other 4 works attributed to him in the *Tanjur Mdo hgral* XXXI, 6; XCIV, 2; XXXIII, 47; XCIV, 13 and 20. I have made no attempt to see whether the verse is traceable in any of these works. However, cp. *Mah. Sūtrālaṅkāra* ed. S. Levi, VI, 1.

<sup>10</sup> *J. lter . . . hdra* = यथा.

सावृते लोके । परमार्थस्य न विरोधि । अचिन्त्या मायाधर्मलक्षणता ।  
शालिस्तम्बसूत्रे<sup>11</sup> ।

[बाह्यः] प्रतीत्यसमुत्पादः कतमैः पञ्चभिः कारणैर्द्रष्टव्यः । [न]<sup>12</sup> स्वयं  
शाश्वततो नोच्छेदतो न संक्रान्तितो न स्वयंभूहेतुतः न फलविपाकाभिनिर्वृत्तित-  
स्तद्विसदृशानुप्रबन्धत [श्चेति] । कथं [न]<sup>13</sup> स्वयं शाश्वततः । यस्माद्वीजाङ्कुरौ  
विसदृशौ । न चैवं यद्वीजं स एवाङ्कुर [इति] । एवं हि बीजं निरुद्धयते ।  
अङ्कुर उत्पद्यते । कथं नोच्छेदतः । न पूर्वनिरुद्धाद्वीजादङ्कुरो निष्पद्यते ।  
निरुद्धमात्राद्वीजात् तत्समये अङ्कुर उत्पद्यते । तुलादण्डनामोन्नामवत् । कथं  
न सङ्क्रान्तितः । बीजविसदृशो ह्यङ्कुरः । कथं न स्वयंभूहेतुतः । आद्यफलस्या-  
स्वयंभावात् । कथं न फलविपाकाभिनिर्वृत्तितः । फलस्वरूपं सिद्ध्यति । न हि  
फलेन फलोत्पत्तिरस्ति । कथं विसदृशानुप्रबन्धतः । एवं प्रतीत्य समुत्पन्नै-  
स्तैरुत्पादितं फलम् ॥

स्कन्धोत्पादरीतिरपि । अविद्यया संस्कारो विज्ञानं नामरूपं षडायतनं  
पञ्चस्कन्धाश्च सिद्ध्यन्ति ।

<sup>12</sup> शून्यैरेव योत्पत्तिस्तद्रूपाणां स्वरूपकम् ।

प्रतीत्यप्रत्ययोत्पन्नमेवं सिद्ध्यति प्रसिद्ध्यति<sup>13a</sup> ॥

<sup>11</sup> Kanjur, Mdo. ma. Fols 170<sup>b</sup> 4 203<sup>b</sup> 2. The present extract is found in Fols. 194<sup>b</sup> 5-195<sup>a</sup> 5, and its Sanskrit original is cited in the Bodhic. *pañjikā* p. 5791, -15. But our Tib. text is very defective. For, starting *pratītyasamutpāda* with 5 *kāraṇas*, 6 *kāraṇas* are enumerated, adding स्वयंभूहेतुतः as the 4th to the 5 *kāraṇas* of the original; and again our extract reads न फलविपाकाभिनिर्वृत्तितः in the place of परीतहेतुतो विपुलफलाभिनिर्वृत्तितः and the last *kār* तद्विसदृशानुप्रबन्धतः of the extract is quite contrary to the तत्सदृशानुप्रबन्धतः of the original.

*jin. pa. or—nes. pa. la. yin.*

एवं सा शून्यता स्वयंभूत्वा रूपं समीक्ष्यते ।

सर्वभावः शून्यता हि शून्यतैवं प्रवर्तते ॥

एवं बाह्य आध्यात्मिकः सर्वो धर्मः शून्यः । स्वभावतो भावो येन हेतुसंभूतः  
अतः सर्वधर्म आकाशसमः । एवं भावोऽभावः संभवति ॥

न कारणं नापि कार्यम् इत्यादिना एष लोकः परोऽपि च इति पर्यन्तम् ।  
कारणेन ईश्वरेण कृत इष्यते । कर्मसंभूतः चित्तमात्रं वा इष्यते<sup>17</sup> । एवं नेष्यते  
चेत् कः शुभाशुभं वहति । तीर्थिकोच्छेदप्रसङ्गः । तस्योत्तर [मुच्यते] ।  
वस्तुतः सत्यं न भवति [लोकः] । कर्मसंभूतोऽपि स्वप्नसदृशः ।

भाव एवमभावत्वादजोऽसन् तस्य वै चिरम् ।

प्रतीत्योद्गमकाले तु कर्मणः फलवेदना<sup>18</sup> ॥

आर्यसमाधिराजसूत्रे<sup>16</sup> ।

न च अस्मि लोकि मृतु कश्चि [नरो]

<sup>17</sup>परलोक संक्रमति गच्छति वा ।

न च कर्म नश्यति कदाचि कृतं

फलं देति [कृष्णशुभ] संसरतो<sup>18</sup> ॥

लङ्कावतारसूत्रे<sup>19</sup> ।

देशेऽपि शून्यतां नित्यं शाश्वतोच्छेदवर्जिताम् ।

संसारं स्वप्नमायाख्यं न च कर्म विनश्यति ॥

<sup>16</sup> This view is clearly expressed by Candrakīrti in his *Madh. Av.* VI. 81, cited in the *Bodhic. pañjikā*, pp. 98, 472 : तद्वत्त्वोऽयं भाजनलोकं चित्तमेव त्वयत्यतिविश्रम् । कर्मजं हि जगदुत्पत्तये कर्म चित्तमवश्यं न चास्ति ।  
cp. also *Mañju Śrī Mūlakaḥpa* (T. S. S.) part I, p. 169.

<sup>17</sup> Not identified.

<sup>18</sup> Cited in *M. vṛtti*, pp. 110, 200.

<sup>19</sup> According to Tib. this line reads : परलोकाणि न च क्वचि [नरो] ।

<sup>20</sup> Tib. reads : अनादिमगदः

<sup>21</sup> II, 137.

सावृते लोके । परमार्थस्य न विरोधि । अचिन्त्या मायाधर्मलक्षणता ।  
शालिस्तम्बसूत्रे<sup>11</sup> ।

[बाह्यः] प्रतीत्यसमुत्पादः कतमैः पञ्चभिः कारणैर्द्रष्टव्यः । [न] <sup>12</sup>स्वयं  
शाश्वततो नोच्छेदतो न संक्रान्तितो न स्वयंभूहेतुतः न फलविपाकाभिनिर्वृत्तित-  
स्तद्विसदृशानुप्रबन्धत [श्चेति] । कथं [न] <sup>13</sup>स्वयं शाश्वततः । यस्माद्वीजाङ्कुरौ  
विसदृशौ । न चैवं यद्वीजं स एवाङ्कुर [इति] । एवं हि बीजं निरुद्धयते ।  
अङ्कुर उत्पद्यते । कथं नोच्छेदतः । न पूर्वनिरुद्धाद्वीजादङ्कुरो निष्पद्यते ।  
निरुद्धमात्राद्वीजात् तत्समये अङ्कुर उत्पद्यते । तुलादण्डनामोन्नामवत् । कथं  
न सङ्क्रान्तितः । बीजविसदृशो ह्यङ्कुरः । कथं न स्वयंभूहेतुतः । आद्यफलस्या-  
स्वयंभावात् । कथं न फलविपाकाभिनिर्वृत्तितः । फलस्वरूपं सिद्ध्यति । न हि  
फलेन फलोत्पत्तिरस्ति । कथं विसदृशानुप्रबन्धतः । एवं प्रतीत्य समुत्पन्नै-  
स्तैरुत्पादितं फलम् ॥

स्कन्धोत्पादरीतिरपि । अविद्यया संस्कारो विज्ञानं नामरूपं षडायतनं  
पञ्चस्कन्धाश्च सिद्ध्यन्ति ।

<sup>11</sup>शून्यैरेव योत्पत्तिस्तद्रूपाणां स्वरूपकम् ।

प्रतीत्यप्रत्ययोत्पन्नमेवं सिद्ध्यति<sup>12a</sup> ॥

<sup>11</sup> *Kanjur, Mdo. ma. Fols 170<sup>b</sup> 4-203<sup>b</sup> 2.* The present extract is found in Fols. 194<sup>b</sup> 5-195<sup>a</sup> 5, and its Sanskrit original is cited in the *Bodhic. pañjikā* p. 5791, 15. But our Tib. text is very defective. For, starting *pratityasamutpāda* with 5 *kāraṇas*, 6 *kāraṇas* are enumerated, adding स्वयंभूहेतुतः as the 4th to the 5 *kāraṇas* of the original; and again our extract reads न फलविपाकाभिनिर्वृत्तितः in the place of परीतहेतुतो विपुलफलाभिनिर्वृत्तितः and the last *karana*, तद्विसदृशानुप्रबन्धतः of the extract is quite contrary to the accepted correct reading, तत्सदृशानुप्रबन्धतः of the original.

<sup>12</sup> *Khos. ran. nes. pas. yin. pa. or—nes. pa. la. yin.*

<sup>13</sup> Not identified.

<sup>12a</sup> This seems another form of expression of the dictum : अस्मिन् सति इदं भवति.

एवं सा शून्यता स्वयंभूत्वा रूपं समीक्ष्यते ।

सर्वभावः शून्यता हि शून्यतैवं प्रवर्तते ॥

एवं बाह्य आध्यात्मिकः सर्वो धर्मः शून्यः । स्वभावतो भावो येन हेतुसंभूतः  
अतः सर्वधर्म आकाशसमः । एवं भावोऽभावः संभवति ॥

न कारणं नापि कार्यम् इत्यादिना एष लोक्रः परोऽपि च इति पर्यन्तम् ।  
कारणेन ईश्वरेण कृत इष्यते । कर्मसंभूतः चित्तमात्रं वा इष्यते<sup>14</sup> । एवं नेष्यते  
चेत् कः शुभाशुभं वहति । तीर्थिकोच्छेदप्रसङ्गः । तस्योत्तर [मुच्यते] ।  
वस्तुतः सत्यं न भवति [लोकः] । कर्मसंभूतोऽपि स्वप्नसदृशः ।

भाव एवमभावत्वादजोऽसन् तस्य वै चिरम् ।

प्रतीत्योद्गमकाले तु कर्मणः फलवेदना<sup>15</sup> ॥

आर्यसमाधिराजसूत्रे<sup>16</sup> ।

न च अस्मि लोकि मृतु कश्चि [नरो]

<sup>17</sup>परलोक संक्रमति गच्छति वा ।

न च कर्म नश्यति कदाचि कृतं

फल देति [कृष्णशुभ] ससरतो<sup>18</sup> ॥

लङ्कावतारसूत्रे<sup>19</sup> ।

देशेमि शून्यता नित्यं शाश्वतोच्छेदवर्जिताम् ।

ससारं स्वप्नमायाख्यं न च कर्म विनश्यति ॥

<sup>14</sup> This view is clearly expressed by Candrakīrti in his *Madh. Av. VI. 81*, cited in the *Bodhic. pañjikā*, pp. 98, 472. सत्त्वलोक्रमथ भाजनलोकं चित्तमेव इत्येत्यतिचित्रम् । कर्मज हि जगदुक्तमशेषं कर्म चित्तमवधूय न चास्ति ।  
cp. also *Mañju Śrī Mūlakaḥpa* (T. S. S.) part I, p. 169.

<sup>15</sup> Not identified.

<sup>16</sup> Cited in *M. vṛtti*, pp. 110, 200.

<sup>17</sup> According to Tib. this line reads . परलोकगामि न च कश्चि [नरो] ।

<sup>18</sup> Tib reads . अनादिससरतः

<sup>19</sup> II, 137.

आर्याकाशसमतासमाधिसूत्रे<sup>20</sup> ।

पूर्वं कृतं तन्न कृतं न कृतं तच्छुभाशुभम् ।  
 सुगतस्य<sup>21</sup> पूर्वाकरणात् कृतं तदपि नो भवेत् ॥  
 बोधिसत्त्वबोधिचित्तं कृतं तदपि नो भवेत् ।  
 कृतो<sup>22</sup> निरुद्धिलाभोऽपि कृतः सोऽपि च नो भवेत् ॥  
 कर्माणि न प्रणश्यन्ति कल्पकोट्यन्ततोऽपि च ।  
 प्रतीत्यागमकाले तु देहिनां फलवेदना<sup>23</sup> ॥

अनुत्पन्नरूपमेव । इति ।

यदीश्वरेण<sup>24</sup> कथमपि न निर्मितम् । कथं हि लोक उत्पन्नः ।

बन्ध्यास्त्रीतनयस्यापि कस्तत्र जन्म जनयति ।

लोकः प्रथमतोऽजातः इत्यादि ।

आदौ स्वयमनुत्पन्नः प्रतीत्यसमुत्पन्नो भावः । तस्य च जन्म ईश्वरादिना  
 केनापि नावतारितम् । चेतनस्यादावजातत्वेन ईश्वरः स्वयमसिद्धः । प्रतीत्य  
 समुत्पन्नस्य च जन्म नेश्वरेणावतारितम् । लङ्कावतारसूत्रे<sup>25</sup> ।

संभवं विभवञ्चैव मोहात्पश्यन्ति बालिशाः ।

न संभवं न विभवं प्रज्ञायुक्तो विपश्यति ॥

<sup>20</sup> The Sūtra is not identified.

<sup>21</sup> Lit. मुक्तेन.

<sup>22</sup> *Britan. pa*=निरुद्धि. See E. Obermiller. *Doctrine of Prajñā-paramitā*, p. 80 and Sanskrit—Tib. Index.

<sup>23</sup> For the last verse, cp. *M. vṛtti*, p. 390 9-13 and *Bodhic. pañjikā*, p. 468, 11.

<sup>24</sup> *Ji. Itar. gal. te*=यदि कथमपि ?

<sup>25</sup> IX, 37.



आर्यसमाधिगजसूत्रे<sup>६</sup> ।

अस्तीति नास्तीति उभेऽपि अन्ता

शुद्धी अशुद्धीति इमेऽपि अन्ता ।

तस्मादुभे अन्त विवर्जयित्वा

मध्येऽपि स्थान न करोति पण्डितः ॥

<sup>७</sup>मध्यान्ते [?]

येन तर्कः कल्पमात्र तद्विद्मं निष्फल स्थितम् ।

एवं तु विदुषा प्रोक्तं <sup>७</sup>विकल्पाद्व्यतेऽधमः ॥

परीक्षमाणो मुच्येत जगत्तत्करणेन च ।

योगी सप्रेक्षते शून्यं यथा तमिच्छदर्शनः ॥

मैषज्ययोगादीक्षेत व्युत्सृजेत्तिमिरं च तत् ।

अविद्यातिमिराक्रान्तनेत्राः संभवं विभवं दृढम् ॥

गृह्णन्तो वासनावशात् मुक्तयनहाः समीरिताः ।

अनर्थभ्रान्तलोको हि इत्याद्युक्तम् ।

कारकवेदयित्वादि न किञ्चिदस्ति । मोक्षार्थाकारके परमार्थभ्रान्तः । अथवा  
अनर्थ भ्रमन् भगसिन्धुर्मायानगरसदृशः ।

<sup>८</sup> (B T. S) p 30 7-8 and cited in *M. vṛtti.* p 135, 10 14  
But Tib being put literally, may read thus

भावाभावौ पुनस्तस्मिन् द्विमोर्धिहि नियते ।

शुद्धशुद्धी पुनस्तत्र कोटिनास्ति तयोरपि ।

तस्य तद्व्यतीतस्य मध्य स्थान न कियन् ।

विद्वानेव विजानीयात् . . . . . ।

<sup>९</sup> *dbu. ma nar. ba. nas* = मध्यान्ते ?

<sup>१०</sup> Cp *Lankāv Sūtra* p 163, ver 47c, d, and *Subhāṣita sangraha* fol 26, पृथग्जनाः कल्पनयेत्तद्वदाः

उक्तमार्थदेवपादैः<sup>29</sup> ।

भावोऽभावो न द्वितयं सदसन्मिश्रितो न सः ।

नापि तत्तदभावादि विचारेऽपि चिरं कृते ।

तत्पदमतिदुर्भाषम् ।

सदसदुत्पन्नचिन्ष्टयत्किञ्चिद्भावावर्जनधर्मनैरात्म्यदेशनापरिवर्त. प्रथमः ।

अधुना स्कन्धनैरात्म्यं प्रतिपादयन् संवृतिसत्यमाश्रित्याह लोकोत्पत्ति-  
रीतिम् ।

विकल्पाल्लोकसंभवः इति ।

शुभाशुभकल्पना विकल्पः । तत्प्रतीत्यसमुत्पन्नो लोकः । शुभाशुभाभ्या  
पदसु जगद्गतिषु स्कन्धानुपादाय<sup>30</sup> लोको नाम, विकल्पेन जनितः । सलिल-  
फलादिविकल्पश्च प्रतीत्य गृह्यते । जन्मोपादानेन चित्तं प्रवर्तते । चित्ते आत्मग्रहः  
प्रवर्तते । ततोऽन्यदपि प्रवर्तते ।

तच्च रत्नावल्यामुक्तम्<sup>31</sup>

स्कन्धग्राहो यावदस्ति तावदेवाहमित्यपि ।

अहङ्कारे सति पुनः कर्म जन्म ततः पुनः ॥

<sup>29</sup> Not found in any of the printed works of Āryadeva.

<sup>30</sup> Cp. *M. vṛtti*, p. 492, 89. स्कन्धात्मा लोक आख्यात इति वचनात्  
पञ्चस्कन्धानुपादाय प्रज्ञप्यमानः पुद्गलो लोक इत्युच्यते । and *Aṣṭasūhasrikūpr.*  
(B. I.) p. 256 : पञ्चस्कन्धा लोकः etc.

<sup>31</sup> Published by G. Tucci in *J R A S*, April, 1934, p. 315, ver.  
35, 36. The Sanskrit text and Tib. translation here are so different

त्रिवर्तमैतदनाद्यन्तमध्यं संसारमण्डलम् ।

अलातमण्डलप्रख्यं भ्रमत्यन्योन्यहेतुकम् ॥

चित्तात्कायोऽपि जायते । इति ।

आत्मनि सति परसंज्ञा स्वपरविभागात्परिग्रहेषौ ।

अनयोः संप्रतिवद्धाः सर्वे दोषाः प्रजायन्ते<sup>३३</sup> ॥

काये कृतपरीक्षमात्रे चित्तमात्रमतं परीक्षितपूर्ववत् विद्यात् ।

<sup>३३</sup>बाह्यः स्कन्धः परीक्ष्यते । रूपवेदनासंज्ञाश्च इति ।

रूपं भौतिकं । रूपं वर्णाद्यात्मकं सदसदुभयानुभयं हेतुजनितं प्रज्ञप्तिमात्रम् । असत्यतया तर्काक्षमत्वात् फेनसदृश शून्यता । वेदना सुखदुःखात्मिका । सा च प्रतीत्यसमुत्पन्ना असत्कारणा बुद्बुदोपमा । संज्ञा हि न सद्वस्तु । सा हि नाममात्रम् । मरीचिकासदृशी असती । संस्कारोऽपि असद्वस्तु, भोजनपान-तृष्णासुखजनितः<sup>३४</sup> । तच्च पृथिव्यादिभूतप्रत्ययेन । स च निर्विकल्पो भावः कदलीसमः । तद्विज्ञानं चित्तमस्वतन्त्रोत्पन्नलक्षणम् । चित्तं विकल्पमात्रं मायोपमं, परमार्थतो नास्ति । [प्रज्ञा<sup>३५</sup>] पारमितायामप्युक्तम् । चित्तं सदसदन्यस्वभावरहितं शून्यम् । चित्तेन चित्ते दृष्टमात्रे न किञ्चिद्दृश्यते, शून्यम् ॥

that we are at their first glance unable to know that one is the translation of the other. To render the 1st verse literally

भङ्गुरस्कन्धमध्ये तत्रात्मग्रहणमुत्पद्यते ।

आत्मग्रहणे कृते सति तत्र पुनः कर्म कृतं पुनर्जन्म गृह्यते ॥

For अन्योन्यहेतुक in the verse 2d, Tib. reads . प्रतीत्यागमतो भ्रमत् ।

<sup>३३</sup> Cited in *Bodhic. pañjikā*, p. 492, 5 6 and *Abhis. Āloka* (GOS) p. 67 where it reads ' सर्वकृपाः for सर्वे दोषाः

<sup>३४</sup> अध्यात्ममादृशादि पञ्चस्कन्धाः बाह्य रूपादि. See *Pañcākramatīppanī*, p. 40, ३. For आदृशादि पञ्चज्ञानानि See *Dharmas. XCIV*, and *M. Sūtrā-laukīkā*, IX, 67 77.

<sup>३५</sup> Cf. *Madhyāntar. ṭīkā*, p. 30 भवभोगभेदप्रार्थनान्वयानां सत्काराणाम् .

<sup>३६</sup> Cf. *Kūśajapapar. § 102* : चित्तं परिगृहेषमाणं न लभ्यते.

एवं सति तथागतः जडः<sup>36</sup> स्यात् । मैवम् । चित्तविज्ञानविकल्पनिवृत्ति<sup>37</sup>-  
कालमात्रे धर्मकायो लभ्यते । बुद्धपदलाभ एव ज्ञानकायः<sup>38</sup> । स च नास्ति  
स ईदृशो भावः<sup>39</sup> इति । न च एवं स ज्ञेय इति । न च स्थाता । नापि स्थितिः ।  
शवभूतानां प्रमाणकृता बालानां विकल्पः ।<sup>40</sup> तथागतो ह्यतीतानामतप्रत्युत्पन्नज्ञः  
अभिज्ञाचक्षुषा सर्वं पश्यति ॥

चैतं चित्तविकल्पः । परीक्षा तु पूर्ववत् ।

फेनपिण्डोपमं रूपं वेदना बुद्बुदोपमा ।

मरीचिसदृशी संज्ञा संस्काराः कदलीसमाः ।

मायोपमं तु विज्ञानं [मुक्तमादित्यबन्धुना]<sup>41</sup> ॥

स्कन्धनैरात्म्यविज्ञाननैरात्म्यभावो विकल्पः<sup>42</sup> सिद्धः । यतो नास्ति बन्ध्या-  
दुहितृभर्तृवत् ॥

स्कन्धनैरात्म्यदेशनापरिवर्तो द्वितीयः ।

<sup>36</sup> = *bem. po.*

<sup>37</sup> निवृत्ति = परावृत्ति. Cf. *Mah. Sūtrālaṅkāra*, IX, 14 with Bhāṣya. Cp. Dr. E. Obermiller, *Doctrine of prajñāp* p. 44, *Uttaratantra*, p. 149, n. 2 and 3, and *Mahāyānasaddhotpāda* (Chinese text, ed. J. Richard) p. 5, l. 6.

<sup>38</sup> Cp. *Uttaratantra*, III, 2.

<sup>39</sup> Cf. *Mah. Sūtrālaṅkāra*, IX, 24.

<sup>40</sup> Cf. *Uttaratantra* II, 29, 31, and *Catuh Sataka* ed. V. Bhatta-  
charya p. 32 : अतीता तथाता यद्वत् प्रत्युत्पन्नाप्यनागता । सर्ववर्मास्तथा दृष्टास्तेनोक्तः  
स तथागतः

<sup>41</sup> Cited in *M. vṛtti*, pp. 41 and 549.

<sup>42</sup> Cp. *Pañcakrama*, p. 46 :

यत्र पुद्गलनैरात्म्यं धर्मनैरात्म्यमित्यपि ।

कल्पनाया विविचत्वं युगलदस्य लक्षणम् ॥

नैऽतम्यद्वयं संगृह्य अधुना प्रज्ञोत्पादार्थमाह ।

चित्ताभावान्न धर्मोऽपि । इत्यादि ।

धर्मः भावः कृतकाकृतकराशिः । तथा पृथिवीधात्वादिरपि । धर्माणां मूलं चित्तमिति चित्तं निषिद्धम् । चैतधर्मतायामुत्तरं आक्षेपोक्तिकथितम् ।

अन्यत्रोक्तं बुद्धेन<sup>13</sup> ।

अनक्षरस्य तत्त्वस्य श्रुतिः का देशना च का ।

श्रूयते देश्यते चार्थः ममता साहचर्यक्षरा ॥

अपिचोक्तं बुद्धेन<sup>14</sup> ।

संवृतिचर्या नाश्रित्य परमार्थो न देश्यते ।

परमार्थं तमज्ञात्वा निर्वाणं न प्रवर्तते ॥

किञ्चोक्तं शास्त्रे<sup>15</sup> ।

यः प्रतीत्यसमुत्पादः शून्यतां ता प्रचक्ष्महे ।

प्रतीत्य जायते यद्वि तदजातं स्वभावतः ॥

प्रतीत्योपादाय जातं यत् [तत्] शून्यं हि प्रचक्ष्महे ।

यःशून्यता प्रजानाति सोऽप्रमत्तस्तु पण्डितः ॥

[इति] बहुक्तिर्निरर्थिका । एवमद्वयमार्गेण सर्वज्ञानं बुद्धसाधनम् । तस्य मार्गमिमं निश्चित्य ज्ञानार्थं य अद्वयमार्गः स त्वयमद्वयः । अथवा उत्पत्तिविनाशाभावेन

<sup>13</sup> Cited in *M. vṛtti* p. 264 and *Bodhic. pañjikā*, p. 365.

<sup>14</sup> Cp. *Madh. Sūtra*, XXIV, 10 and *Vigrahavyāvartanī* (GOS) pp. 35, 36.

<sup>15</sup> The 1st line, cf. *Madh. Sūtra* XXIV, 18; the 2nd line, cf. *Ibid.*, VII, 16; the last 3 lines, cp. the verse cited in *M. vṛtti*, pp. 239, 491, 500, 504. *Bodhic. pañjikā*, p. 355 and *Subhāṣitasāh.* fol. 28.

यः प्रत्ययैर्जायति सद्यजातो न तस्य उत्पादो स्वभावतोऽस्ति ।

यः प्रत्ययाधीतु स शून्य उक्तः यः शून्यता पश्यति सोऽप्रमत्तः ॥

सदसन्नित्यानित्यभावाभावादिद्वयप्रतीत्यभावात् अद्वयज्ञानम् । एवञ्चाद्वय, तदुभय-  
सशयानभिधान प्रज्ञापारमिताज्ञानम्<sup>46</sup> । तत् ज्ञात्वा यः साक्षात्करोति स तत्त्वज्ञानात्  
बुद्धो भगवान् । स बुद्धः कम्णावलेन प्रोवाच<sup>47</sup> । यावदविद्यास्तित्व जन्मपरिग्रहः ।  
अविद्यादितो निवृत्तमात्र चेत् ज्ञान तत्त्वज्ञ. [स्यात्] इति ॥

अनाधारमिदं सर्वम् । इति ।

निराधारकरुणाप्रज्ञाचक्षुषा निरात्मकम् । शून्यताकारकवेदकवस्त्वाधारा-  
भावकरुणाप्रज्ञाचक्षुषा निरात्मकम् । शून्यताकारकवेदकवस्तु आधारो नास्ति ।  
इदं सर्वं त्रधातुकमशेषमसत् शून्यता । स हि परमार्थः । प्रज्ञापारमितायाम-  
प्युक्तम्<sup>48</sup> ।

सुभूतिमवोचत् । रूपं न प्रेक्षते । इत्यादि ।

द्वादशप्रतीत्यसमुत्पादनिषेधधर्मतायाम्<sup>49</sup> ।

बुद्ध्युपनिषत्तभागीय धर्मकाय शून्यतावस्तु प्रचक्षते । तेन हि प्रज्ञापार-  
मिता ॥

प्रज्ञादेशनापरिवर्तस्तृतीय

एव प्रज्ञा देशयित्वा अधुना सवृतावुपायो देशयते ।

दानशीलश्रमेत्यादि ।

सूर्य उदितमात्रे आयोत्पत्तिवदुपाय उक्तः । प्रथम दान मूलमभिधीयते ।  
उक्तमन्यत्र<sup>50</sup> ।

अयं हि सकलो लोकः सुखमेकमभीप्सति ।

नृणां भोगविहीनानां मुखाशा लभ्यते कुतः ॥

<sup>46</sup> Cp *Abhis Āloka*, p 153 प्रज्ञापारमिता ज्ञानमद्वयं न तथागत ।

<sup>47</sup> Not identified

दानोत्सर्गेण हि भोग उत्पद्यते । तेन दानं मूलमुक्तम् । दानानि चत्वारि<sup>49</sup> ।  
धर्माणिषाभयमैत्रीति । राज्यस्वशिरःपर्यन्तमवरधर्मदानम् । [तथा हि] धनं धान्यं  
सुवर्णं रजतं मणिः मुक्ता प्रवालः रथः गजः भृत्यः दासः दासी प्रियभार्या  
दुहितृमुतः प्रधानस्त्वं, शिरः कर्णः नासा पाणिःपादः चक्षुः स्वमासं रक्तं अस्थि  
मज्जा मेदः त्वक् हृदयमात्मीयं वस्तु सर्वं दद्यात् । नन्वेवं सति बोधिसत्त्वचर्या  
नातिदुष्करा ? कुशलोपायो हि बुद्धलाभकरः । बुद्धमुखश्च निस्तुलं मुखम् ।  
दुःखशतैश्चर्यापि दुःखं न स्यात् । तद्यथा एकपुत्रवधसमये पित्रा विक्रियते ।  
“चित्ताभ्यासमात्रे तु नाशक्यं किञ्चिदपि ।<sup>50</sup> मयूरस्य शरीरभेदादहिविषममृतं  
[भवति] । विषश्च तदभ्यासात् रसायनं भवति । आनन्दविशेषमुखजनकश्च ।  
यदभ्यस्तं तदमृतं भवति । तेन दुःखं चित्तविकल्पः ॥

शीलोपायः । शीलाभिधा च चर्यास्ति<sup>51</sup> दशकुशलवर्जिता । प्रातिमोक्ष-  
संवररक्षणम्, सर्वप्राण्युपकारमैत्रचित्तवत्त्वम्, “स्वभोगे अलंबुद्धिः, “अब्रह्मचर्य-

<sup>49</sup> Dāna is usually divided into three, viz., *Dharma*°, *āmiṣa*° and *maṭṭri*°. See *Dharmas*. CV. Sometimes *maṭṭri*° is replaced by *abhaya*°. See *Abhis. Āloka*, p 253, *Bodhisattvabhūmi* pp. 129, 133 and *Mah. Sūtrālaṅkāra*, XVI, 18. But we have here four fold dāna adding *abhaya*° to the 3 dānas of the *Dharmasāṅgraha*. That this division of dāna into 4 was current among Buddhists is attested by this verse found in the *Sanskrit texts from Bali*, ed. by S. Levi, (GOS) p. 82.

चतुर्दानं प्रदास्यामि सत्तुतं तु दिने दिने ।

<sup>50</sup> Cf *Sikṣās*. pp. 180, 18 sqq 265, 8 and *Bodhic. avt.* VI, 14.

<sup>51</sup> This is evidently a partly prose rendering of the verse cited in the *Bodhic. pañjikā* p. 514.

अहिर्मयूरस्य मुखाय जायते विषं विषाभ्यासवतो रसायनम् ।

भरन्ति चानन्दविशेषहेतवो मुखं तुदन्तः करमस्थं वण्टकाः ॥

<sup>52</sup> On this topic, see *Dharmas*. LVI and *M. vynt.* § 92. On *dasakusala*, see *Ibid*, 92, *Lalitav* p. 42 and *M. vastu*. Vol II, p 99.

<sup>53</sup> Cf. *Ibid*, Vol III, p 348 अल्पेच्छ. सन्तुष्ट. . . . न लाभसत्कार स्पृहयेत् ।

<sup>54</sup> अब्रह्मचर्यं मैथुनधर्मः । Its prohibition concerns pravrajita Bodhisattva. See *Bodhis. Bhūmi*. p. 167.

वर्जनम्, सत्यवचनमेवं क्तोमीति, अपारुध्यवचनम्, <sup>54</sup>पराराधनम्, धर्मशो  
विनयचर्याभाणकस्य सगौरवभाषणम्, <sup>55</sup>परेणात्मग्रहणे अलोभः, <sup>56</sup>कामचित्ता-  
नामनुत्पादनम्, यात्राय<sup>57</sup>द्भुत[दर्शन]वर्जनम्, <sup>58</sup>आरुर्षणशाठ्यविरहः, त्रिषु  
बुद्धधर्मसङ्घेषु अधिमुक्तिचित्तत्वम्, सर्वेषां सत्त्वानां बुद्धकरणे महोत्साहः ॥

दानशीलादिना चिरमर्जितेऽपि पुण्ये यदि क्षान्तिर्नास्ति । तदा सद्य एव पुण्यं  
नश्येत् । उक्तञ्च शान्तिदेवेन<sup>59</sup> ।

सर्वमेतत्सुचरितं दानं सुगतपूजनम् ।

कृतं कल्पसहस्रैर्यत् प्रतिवः प्रतिहन्ति तत् ॥

न च द्वेषसम पापं न च क्षान्तिसमं तपः ।

तस्मात्क्षान्तिं प्रयत्नेन भावयेद्विविधैर्नयैः ॥ इति ।

तिस्रः क्षान्तयः<sup>60</sup> । दुःखाधिवासनाक्षान्तिः परामवमर्षण<sup>61</sup>क्षान्तिः धर्मनिध्यान-  
क्षान्तिश्चेति । तत्र प्रथमा कस्याधिवचनम् । एव — अहं ते अनुत्तरधर्मं सम्पक्-

<sup>54</sup> = *Gshan. mīles* (Xyl. *gāts*) *par. bycd. pa.* On this item, see *Stkṣās.* p. 127, 11.

<sup>55</sup> See *Kasyapap.* §§ 1, 2. where it is said that *agaurava* towards a spiritual teacher is one of the Dharmas that destroy *prajñā*, and *Lalitav.* p. 179.

<sup>56</sup> *Hdod. sred* = लोभ ? cp. *Bodhic. avat.* V, 76c, d. on this topic.

<sup>57</sup> Read *mitshar* for *tshar*.

<sup>58</sup> *Ākarṣaṇa*, cf. *Pañcakrama* p. 38, ver. 30

शान्तिकं पौष्टिकं चापि तथा वर्याभिचारिकम् ।

आकर्षणादि यत् सर्वं कुर्यादिन्द्राद्युषोपमम् ॥

and also *Guhya Samāja* (GOS), Introd. and Index. *Sāthya* = *gso. sgju* (xyl. *gso. rgju*), cf. *Bodhis. bhūmi* p. 123, n. 1.

<sup>59</sup> *Bodhic. att.* VI, 1 and 2. Acc. to Tib. — सुगतपूजादि.

<sup>60</sup> *Dharmas* CVII. धर्मनिध्यानः, दुःखाधिरागः परापसारमर्षणक्षान्तिः । The order of these *kṣāntis* is different in the *Dharmasangīti Sūtra* cited in the *Bodhic. pañjikā* 172, 5 6. But the order adopted here is the same as that of Śāntideva. Cf. *Ibid.*, p. 172, n. 1. On दुःखाधि-  
यागं cp. *M. vastu*, Vol. III, p. 252.

<sup>61</sup> *Zi. mi. stānt. pa* = नर्पण ?



सबुद्धलाभ करोमि बोधिसत्त्वचर्याप्रिशुद्धिञ्च करोमि । [इत्युक्ते कश्चिदाह] मयोक्त  
 शृणु । नो चेत् ज्वलन्महावह्नौ प्रविश्य प्रज्वल । दु खमुत्पन्न कायो बहतु । तस्येव  
 मुत्तर वदामि । एव सत्यपि अत्यन्तमुत्सहे । अहमनुत्तरधर्म [सम्यक्] सबुद्ध[लाभ]ाय  
 बोधिसत्त्वचर्याशोधनाय च त्रिसाहस्रमहासाहस्रलोकधातौ अग्निज्वाला<sup>62</sup>भूत्वा ब्रह्म-  
 भवन[पर्यन्त] स्वतः परिपाचयामि । क.पुनर्वादस्त्वदुक्तवद्भिः<sup>63</sup> ॥ परामिभव  
 मर्षणक्षान्तिः, परीक्षया [अपकारिषु] अप्रदर्शितकोपः आयुधेन मासे छिन्नेऽपि  
 अध्यधिक्षा क्षान्तिं जनयित्वा अहं शत[धा] हस्तच्छेदकमपि शिरसि बहामि  
 तदुपर्यपि मैत्रचित्तयुक्तः<sup>64</sup> । इति ॥ धर्मनिध्यानक्षान्तिः, अतिगम्भीरे याने  
 अतिशोभने मुनिधर्मे प्रथमतो लब्धे क्षणमपि किञ्चिदसन्दिग्धचित्तत्वम् । धर्मनि-  
 ध्यानक्षान्तिविधिस्तु परामिभवमर्षणक्षान्तिवत् । धर्मभावश्चाधारोऽत्र विशेषः ॥  
 वीर्यं शान्तिदेवेनोत्तम<sup>65</sup> ।

[एव क्षमो भजेद्वीर्यं] वीर्यं बोधिर्यतः स्थिता ।

न हि वीर्यं विना पुण्यं यथा वायुं विना गतिः ॥

किं वीर्यं कुशलोत्साहः । इति ।

वीर्यकरणार्थदर्शी केनचित् प्रियेण वियुक्तः विप्रियेण च सङ्गतं व्याधि  
 जरामरणशोकादिदुःखं<sup>66</sup> दुर्गतौ पतितः<sup>67</sup> [अपि] सदा कुशलक्षणकुशलदृष्टि

<sup>62</sup> Cp Kas'japap § 31 यथा तेजोधातु . . बोधिसत्त्वस्य प्रज्ञा सर्वसत्त्वानां  
 सर्वशुद्धिर्मान् परिपाचयति ।

<sup>63</sup> Cp Bodhic avt VI, 39

<sup>64</sup> Cp M vastu Vol III, pp 359, 360

यो ते हस्ता पादा च वर्णनासा च छिन्दति ।

तस्याप्यहं न दुःखामि प्रागेव इतरा प्रजा ॥

<sup>65</sup> Bodhic avt VII, 1 and 2<sup>o</sup>

<sup>66</sup> II vyut § 112 Bodhic pañjikā 350, 3 6

<sup>67</sup> II vastu Vol III p 252, esp the ver

\* यावन्तरेण परमार्थविद् भवेयं तावन्तरं अभीचिगतो वसेयम् ।

वीर्यं च न प्रतिसहरणाय शक्यं सर्वज्ञाय प्रणिधिं न निवर्तयेयम् ॥

cp also Sūkṣas p 203, 13

<sup>68</sup>अष्टस्वक्षणस्थानेषु मोक्षकाले च बोधिचर्या सपश्यन् कौसीय<sup>69</sup> विहाय <sup>70</sup>दृढी-  
कृत्य विमतिहीनं दुःखप्रहाणाय वीर्यमारमेत ॥

ध्यानम्, प्रज्ञोपायावुभौ [एकी]कृत्य चित्तैकाग्रीकरण ध्यानम्<sup>71</sup> ॥  
प्रज्ञा यथा पूर्वोक्ता ॥ दानपारमितादिक दातृप्रतिप्रहीतृयत्किञ्चिदनालम्ब<sup>72</sup> शून्य-  
तया प्रेक्षेत । दानपारमितादि प्रज्ञापारमितया व्याप्तम् । यथा सूर्यो द्वीपान् परिवर्त्य  
निवर्तते तथा<sup>73</sup> ॥

पारमितासग्रहः । स्वार्थत्यागो दानम् । परानुग्रहः<sup>74</sup> शीलम् । गतिवर्जन  
क्षमा । कुशलोत्साहो वीर्यम्<sup>75</sup> । मलानुपलेपो ध्यानम्<sup>76</sup> । परमार्थसत्यदेशना<sup>77</sup>  
प्रज्ञा । सत्त्वेषु करुणाव्याप्तीकरण प्रज्ञारसः । बुद्धसाधकः पितृमातृदुहितृबन्धु-

<sup>68</sup> See *M vyut* § 120, and *Dharmas* CXXXIV

<sup>69</sup> कौसीय=आलस्य. It is a *vipakṣa* of the *vīrya* cf *Bodhic avt* VII, 2, with *pañjikā* *Ālasya* is explained *Ibid*, VII, 3 14 cp *Sikṣas* p 275, 1 5

<sup>70</sup> बोधिचित्तमिति शेष

<sup>71</sup> Cp *Pañcakrama* p 29, ver 38 with tippani ज्ञानद्वयसमायोगः  
समापत्ति प्रकीर्तिता, and *Guhya* p 153 प्रज्ञोपायसमापत्तियोग इत्यभिधीयते ।

<sup>72</sup> Cf *Bodhic pañjikā* 345, 11, *Sikṣāsa* p 275, 12 and *Vajracchedikā* १३ 3, 4, 14

<sup>73</sup> This seems to be a summary of the passage of *Satasūhasrī-  
kaṇṭh* cited in *Bodhic pañjikā* p 346, 10 16

<sup>74</sup> This seems to emphasize the 3rd aspect of the 3 Śīlas, viz  
सत्त्व, कुशलधर्ममप्राहक. and सत्सार्थक्रियाशील as stated in the *M Sūtra  
lankā* XVI, 37 p 108

<sup>75</sup> Cp *Ibid*, XVI, 23 उत्साह बुद्धले सम्यक् etc, and *Trisūkūbhūṣya*  
p 27 वीर्य . . . कुशले चेत्सोऽभ्युत्साह ।

<sup>76</sup> मल=क्लेश cf *Bodhis bhūmis* p 73 ध्यान समापयमानो बोधिसत्त्वो  
ध्यानविषयं क्लेशं वाग्वितर्कप्रतीतिमुत्पत्त्यसंशयार्थोपप्रेक्ष्यान प्रजहाति, and *Uttaratantra*  
V. 6, L 3

Cf *M. Sūtralankā* XVI, 27.

परिवारपत्न्यादिराज्यभूम्यैश्वर्यसौख्यादि [उत्त] शिष्टान्नवत्<sup>78</sup> विहाय मोक्षार्थ<sup>79</sup>  
<sup>80</sup>वनं गच्छेत् । दानादिकन्तु न दुःखम्, बुद्धलाभमुखविपमम् ॥

उपायदेशनापरिवर्तश्चतुर्थः

उपायप्रज्ञयोस्तिष्ठन् । इति ।

प्रज्ञा यथा पूर्वोक्ता । कथम्, प्रतीत्यसमुत्पादेन वस्तुप्रज्ञातिलक्षणता ।  
 उपायः पूर्वोक्तवदानादिक्रिया । तावुभावेकीकृत्य देशको गुह्योऽस्ति चेत्, स्वमेऽपि  
 [न] उत्पद्यते । एवं सति उपायप्रज्ञे द्वे, तद्वेदाद्वये जाते पुनर्दानादिभेदे बह्वो  
 दायाः स्युरिति चेत् । नाममात्रमिदं सर्वम् । उपायप्रज्ञानिदर्शनं संवृत्तिमात्रमाश्रित्य  
 सिद्ध्यति । [प्रज्ञा]पारमितायामप्युक्तम्<sup>81</sup> । दानपारमिता नाममात्रम् । प्रज्ञापार-  
 मिता नाममात्रम् । त्रैधातुकमपि नाममात्रम् ॥ इति ।

तदुभयं निराकर्तुमाह ।

यतोऽभूद्यच्च नाम तत् । इत्यादि ।

पूर्वं परीक्षितवत् धर्मो नाममात्रमुच्यते । न परमार्थतो भावोऽस्ति ।

धर्मता न स धर्मोऽस्तीति । इति ।

नाममात्रतया सिद्धः, वस्तुशून्यता । प्रतीत्यसमुत्पन्नः संवृत्तिमात्रम् ।

<sup>78</sup> = *Zan. bhag* = गन्ताशन ? See *Bodhis. bhūm* p. 141. But generally खेटपिण्ड is used as simile on this occasion. See *Sikṣūs.* p. 193, 11: प्रहस्य राज्यं यथ खेटपिण्डम् cited from the *Candrapradīpa* = *Samūdhraja Sūtra* (B. T. S.) p. 17.

<sup>79</sup> Acc. to *Sikṣūs.* p. 193, 3, the object of going to the forest is to purify the mind.

<sup>80</sup> Lit. वनमध्यम्.

<sup>81</sup> Cf. *Aṣṭasāhasrikūp.* p. 349, f.

अभूतं नाम शून्यता । इत्यादि ।

संवृतौ नाम निमित्तमात्रम् । शब्दविद आहुः<sup>82</sup> । शब्दात्सर्वमुत्पन्नमिति ।  
स स्वयमेव संवृतौ नाममात्रं सिद्धः ।

विकल्पो यस्तथोदितः । इत्यादि ।

नाममात्रम् शून्यता, परीक्षा पूर्ववत्सुगमा ।

रूपं तच्चक्षुषेक्षितम् । इत्यादि ।

चक्षू रूपं पश्यतीत्यादि व्याकरणं भगवता संवृतायुक्तम्<sup>83</sup> ।

मिथ्याभिमानलोकतः । इत्यादि ।

अभिमानेन सत्त्वं देशकालभावां वाश्रित्य भगवता वराकिसदृशमुक्तम् ।  
परमार्थस्त्ववचनः । परमार्थनिश्चयोपायो मृषोक्तः । दुःखसत्यं दुःखसमुदयसत्यं  
निरोधसत्यं मार्गसत्यमित्याद्यार्यसत्यानि चत्वारि संवृतौ देशितानि ।

दर्शनं यत्प्रतीत्यजम् । इत्यादि ।

नायको भगवतो वचनम् । रूपशब्दादिसमागमकामाना सत्त्वानां प्रकाशयति ।  
येन यान्<sup>84</sup> विविधैरूपायैः सत्त्वान् विनेयान् विनयति, तान् मोचयित्वा नयति ;  
तेन भगवान् [नायकः] ।

उपचारावर्ति सतीम् । इत्यादि ।

संवृतिमाश्रित्य प्रथमभूत्याशुच्यते । परमार्थभूमिस्तु सूक्ष्मबुद्ध्यपर्यन्ता ।  
कल्पनाविकलशून्यतावेदिप्रज्ञा यस्यास्ति स बुद्धिमान् । स च भगवान् ।

<sup>82</sup> Cp. Bhartṛhari's *Vākyapadīya* I, 121 ;

शब्दस्य परिणामोऽयमित्यात्रायविदो विदुः । "

छन्दोभ्य एव प्रथममेतद्विधं व्यवर्तते ॥

<sup>83</sup> *Bhavasatīkrānti Sūtra*, § 12 above.

<sup>84</sup> ?=gañ. la.

न चक्षू रूपमीक्षते । इत्यादि ।

तैमिरिक इव चक्षुः स्वयं चक्षू रूपश्च न पश्यति । स चित्त-  
धर्मश्च,—चित्तेन चित्ते दृष्टमात्रे चित्तं न दृश्यते<sup>85</sup> । तेन न भवेत् । समाधि-  
राजसूत्रेऽप्युक्तम् ।

<sup>86</sup> चक्षुःश्रोत्रघ्राणजिह्वाकायमनोरूपशब्दगन्धरसस्पर्शव्यधर्मा न सन्ति ।  
इति । तन्निगमयन्नाह ।

सर्वं दृश्यं यत् । इत्यादि ।

पूर्वोक्तमुपायप्रज्ञोभयैकीकरणज्ञानादिकमनृतमुच्यते ।

लोकश्च विजहाति यत् । इति ।

तदविपरीतं तत्त्वम् । लोकः<sup>87</sup> प्राकृतः यदज्ञानानः यत्—चिन्ता-  
पद्मभूतं<sup>88</sup> मनसा<sup>89</sup> अचिन्त्यमिन्द्रियाविषयभूतमज्ञानपटलान्धकारप्रतिरूढम-  
दृष्टं—यजति । [स] <sup>90</sup>परमार्थः अतितीक्ष्णेन्द्रियार्थज्ञानदृष्टिगोचरः<sup>91</sup> ।  
आर्यघनव्यूहसूत्रे<sup>92</sup> ।

<sup>85</sup> V. Note 35 above.

<sup>86</sup> Cp. *prajñāpāramitāhṛdayasūtra* (short text) p. 49 (larger text) p. 52.

<sup>87</sup> The whole sentence, cp. *Uttaratantra*, p. 182.

<sup>88</sup> The Absolute compared with *Ciñtāmaṇi* is common; Cf. *Ibid.*; but nowhere *Ciñtāpadma* is used as simile. This word is new. However, see *Tib. Book of Dead*, p. 85.

<sup>89</sup> Cf. *Uttaratantra*, II, 72.

<sup>90</sup> The explanation of this term strikingly coincides with that of the term given in the *Madhyānta Vibhūṅgakārikā* 1, 15, 16; *bhāṣya* and *ṭīkā* p. 42, 3-4. But for different explanation, see *M. vṛtti* p. 494, 1 and *Bodhic. pañjikā* pp. 354, 3, 360, 5-6.

<sup>91</sup> Cp. *Uttaratantra*, II, 38d, 46b.

<sup>92</sup> *Tib. gha. na. bhu. hu*—फलव्यूह? But the verse is not found in the *Ghanavyūha, Kanjur Mdo, cha*. No. 1.

तत्त्वमत्यन्तमाश्चर्यं गम्भीरं तदनन्तवत् ।  
 तद्धि दुर्लभमिदं स्माल्लोकस्य किल बुद्धिना<sup>92</sup> ॥  
 ज्ञानं तद्गोचरं नास्ति ।

संवृतिपरमार्थसत्य [देशना] परिवर्तः पञ्चमः

पदसु जगद्गतिषु<sup>94</sup> भवसङ्क्रान्त्युपायो बुद्धलाभकरोपायः समाप्तः ॥

पण्डितमैत्रेयनाथकृतः ॥

<sup>92</sup> Cf. Ut. tan. II, 71, L. 3.

<sup>94</sup> — *hgro. ba. rigs. drug. las.*

## ENGLISH TRANSLATION OF THE BHAVASANKRĀNTI

I. There is no separate entity [from the standpoint of the Absolute], hence there is no origination. People think that the non-existent separate entity takes origination and there is eternal principle [from which all the separate entities originate] (1). This thought is an illusion and resembles a flower in the sky. The wise must realise that the essence of all elements of existence (*dharmatā*), their origination and their characteristics resemble the vacant space (2-3b) [The wise must also realise that] there is neither cause, nor effect, nor action, nor this world, nor any other world (3c-4b). If a thing which is not originated before, is originated afterwards from a thing other than itself, who is then to originate the child of barren woman? (4c-5b). The world from the outset has neither originated itself, nor has been created by any one else (5c, d). The world which mistakes unprofitable for profitable (or the ocean of phenomenal existence which is going round and round without profit), was not declared as either eternal (*sat*) or non-eternal (*asat*) like a city of illusion (6a-c).

II. The world is originated from the mere constructive imagination and the mind is also originated

from it. From the mind the body [of elements] is likewise originated (6d-7b). If we examine this body [of elements], it will appear that all the elements, matter, feeling, thought and volition are devoid of real substance (*vastu*) (7c-8b). There exists no mental element whatever and the mind itself does not possess any nature that can be described (8c, d)

III. Since there exists no mind, there exist neither mental elements, nor body of elements, nor component elements. Thus in keeping with the Path of non-duality the Truth is expounded [by the Buddha] (9). Everything is devoid of the basic principle. What is expounded is without the basic principle, what is made as vow is bereft of the basic principle and what is obtained as a result is also devoid of the basic principle (10).

IV. The Bodhisattva who practises at all times the highest virtues of the Charity, Morality, Patience, Energy, Concentration and Wisdom, etc., will in a short period realise the supreme Enlightenment (11).

V. The Bodhisattva who takes stand in the said Devices and Wisdom will, in a short period, succeed in securing as the result of them the nectar [of Enlightenment] which is imperishable, through the help of instructions of a benevolent Teacher and becomes Omniscient in regard to all things [in all aspects] (12-13a). [The instruction is as follows.] All these are mere names and established in the elements of words, among these various forms of speech where do these speeches take stand? (13b-14a). The causes and effects are both mere



names. This is the nature of all things that they are non-existent and that an effect of a cause vanishes away in the absence of the latter (14b-15a). The term "non-substantiality" is in itself unreal and proved as mere name and therefore does not exist (15b, c). All the separate elements of existence are devoid of names, but they are illuminated by names which are themselves non-existent (15d-16a). What arises [from] thus discriminating [that everything is devoid of names, etc], also discriminates the Absolute (*Sūnyatā*) (16b-c). That "the matter as perceived by our eyes exists" is declared by the Buddha (the knower of the Absolute) from the standpoint of the ordinary men who are erroneously self-conceived and following the empirical world (16d-17c). "The perception arises through the co ordination of causes and conditions", this the wise Leader illuminates as an indirect way of [approaching] the Absolute (17d-18c). The eye does not see the matter and the mental elements do not exist and everything that is visible to us is an illusion. This is the Absolute Truth which the world leaves ungrasped (18d-19)

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## ENGLISH SUMMARY OF THE COMMENTARY

I. Maitreya-nātha begins his commentary without any usual benedictory verse. Commenting upon the verse 1 he remarks that a seed is not originated from a seed. If it is originated so, then a jar would be originated from a jar. As a thing is denied of any action affecting itself, the seed is not originated from the seed. But the origination (of a seed) is a phenomenon due to the transformation of the five primary elements and it is a production of causes and conditions. One may object here. The origination being merely a phenomenon of causes and conditions and not a real one, somebody may think that the actions good and bad which are regarded as burden to a personality, become destroyed (and that therefore there would be no fruit of actions. It is not so, for,) they are not at all liable to origination (from the standpoint of the Absolute nor to destruction) like the seed that becomes impotent by the thundering of the clouds or by the poison poured out from the teeth of the mouse. But their origination is a phenomenon depending upon causes and conditions, and therefore there is no origination from an entity (like the seed).

If there is possibility of arising anew of a thing which has no existence before, then the child of a barren woman, the flower in the sky and the horn on the head of a hare ought to come into existence. We do not see these things being born in the world and hence no origination. The seed, for instance, which is thrown into the fire never springs up. Now an objection is put forth. We hear people saying that the lotus and the green scum spring out in the lake and that the fire is produced anew from the churning of the two fire stuffs. Accordingly if we accept that everything is

originated from an eternally existent principle, what harm would be there? It is not correct. For, if the aspect of things which people perceive with their eyes be the Absolute Truth, all of us, laymen ought to become seers of Truth and it would be unnecessary to undergo the training on the Path to realise the Absolute.

*Laṅkāvatāra Sūtra* says. If the existence which the laymen impute to all separate entities, is regarded as Truth, all of them, then, would be the knowers of the Truth.

And it is said *somewhere*: The eye does not see the matter (in reality) but the ordinary men by the force of infatuation move forward along with the course of their organs. The nature of the world is the same as that of an illusion, mirage, vision in dream, etc., etc.

*Sūrapāda* also, says. What is neither existent nor non-existent, nor born, nor passed away, nor destroyed is the originator of all existent things. This definition (as assumed) by those who consider things as existent, is erroneous and similar to the flower in the sky.

Explaining the verse 3, the Commentator says that the five groups of elements, matter, feeling, etc., are mere *dharmatā* (non-substantiality) and comparable to the sky. They take birth in the other life when all causes and conditions are fulfilled. That, too, is from the standpoint of the Empirical world and therefore does not come into conflict with the Absolute Truth. Then he cites some extracts from the *Sālistambasūtra* in order to demonstrate that the characteristics of the separate elements of existence resemble illusory vision and are inconceivable.

The method of arising of skandhas is like this. The forces, consciousness, mind and matter, 6 bases of cognition and 5 groups of elements are brought to accomplishment through the influence of ignorance.

(It is said somewhere) What is the origination through the co-ordination of the non-substantial causes and conditions is the essential nature of all the material elements and so it is relatively brought into being when causes and conditions are fulfilled. The essence of all material elements being really the Monistic Principle,

Non-substantiality is looked at (by us) as matter and all other elements of existence are (in essence) the Non substantiality (and looked at by us as feeling, etc.), thus the Monistic Principle, Non-substantiality (*sūnyatā*) goes (differentiated). So all the elements of existence internal as well as external have no real substance of their own and therefore comparable to the sky.

In the verse 3c-4c, the Commentator raises this objection. The world should be either created by Īśwara or produced by the action and in the latter case it would be nothing but the mind. If we do not admit either of these two alternatives, we must answer the question who is to bear the fruits of actions good and bad, and it would likewise lead us to the opponent's doctrine of Nihilism. In reply to this objection we say that the world is from the Absolute point of view, unreal and amounts to the vision in dream though regarded as produced by actions. (It is said somewhere:)

There exists no separate entity (*bhūva*), hence it is unborn and non-existent. However it enjoys the fruits of action even after a long interval when the causes and conditions are fulfilled.

*Samādhirāja Sūtra* says. No one dies in this world and no one goes to the other world. However the action good and bad performed before, never dies out and bears fruits to the stream of elements ever transmigrating.

In the *Laṅkāvatāra Sūtra* Buddha declares: I teach at all times that the Principle, Non-substantiality is devoid of eternalism and nihilism, and that the phenomenal existence is similar to a dream and illusory vision; but the action never dies out.

*Ākāśaśamatāsamādhi Sūtra* says: What is done formerly is not done (in a reality), the good and bad (though formerly done) are not done (in reality). The stage of Buddha could not be attained in as much as the Buddha himself has not attained it (in reality). The Bodhisattva's Creative Mental Effort for Enlightenment that was made before cannot be made (in reality). The firm attainment though said to be secured, cannot be secured (in reality). The actions, however, never disappear and give fruits to the living beings even after a long period of many thousand aeons.

Then the Commentator in the verse 5c, d remarks that nothing is at first originated by itself, but an entity comes into existence through the co ordination of causes and conditions. This origination of the entity cannot be ushered by any person such as *Īśvara*. Since there could be no conscious principle being born at first, *Īśvara* cannot be proved to exist.

*Laṅkāvatāra Sūtra* says. Ordinary men, by reason of the infatuation perceive the origination and destruction of things, but men of analytical wisdom do not perceive them.

*Samādhirāja Sūtra* says. The "existence" and "non existence", both of them are two extremities. The "purity" and "impurity," both of them are also two extremities. The wise neither adhere to both extremities nor do take their stand in the intermediate between them.

*Madhyānta (?)* says: Because (the aim of) the reasoning is only an imagination, the proof (to establish this aim) turns out to be fruitless. This is declared by the wise that ordinary men are imprisoned (in the phenomenal world) by the constructive imagination. Those who analyse the world, would be released. Those who are engaged in a concentrated trance and analysis, would perceive it to have no essence of its own, like an ophthalmic who would, by applying medicine, destroy the eye disease and restore correct vision. Men with the eye-disease of ignorance are firmly attached to the view of origination and destruction through the power of forces (*vāsanā*) (accumulated from immemorial time) and hence are unfit for Release.

Explaining the verse 6 the Commentator cites *Āryadeva* who says. (The world) is neither entity nor non entity nor both together, nor eternal, nor non eternal, nor both together, nor contrary to it, etc. The adequate term (to express the real nature) of the world, though being investigated at length, is difficult to obtain.

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II. In this Chapter the author speaks of the unreality of the 5 Groups of Elements and having recourse to the Empirical Truth

explains the origin of the world. The world is produced from the constructive imagination. The term constructive imagination means the imputation of the good and bad as real. Depending upon such an imagination the world is produced. We apply the term "world" to the 5 Groups of Elements (which travel through) in the six fold sphere of existence by the influence of actions good and bad and (so it is said) to be produced by the constructive imagination. Thus all thoughts like "water" and "fruit," etc., come into being depending upon causes and conditions. The mind begins to flow by reason of the birth. Then the notion of the Ego principle arises taking hold of the mind. From that notion all other notions also come out.

This is said in the *Ratnāvalī*. So long as the notion of the 5 Groups of Elements remains, the notion of "I" also remains. When that notion continues, action comes out and from that action rebirth takes place. The circle of the phenomenal existence has no beginning, end and centre, and goes round and round like a fire brand depending mutually upon causes and conditions.

"From the mind the body (of elements) is likewise originated."

(*Ratnāvalī* says) The notion of "I" being present, there arises the notion of "others", on the score of discriminating the self and others, attachment and hatred spring up. Following in close relation to these two factors, all other defiling elements of obscuration are brought about.

If we investigate the Groups of Elements, it would also be considered to have been investigated that the universe is nothing but mind. Now the External Groups of Elements are therefore to be investigated.

"Matter, feeling, thought."

The matter is that which is the product of the primary elements and it includes also colours, etc. It is neither existent, nor non-existent, nor both combined, nor neither. It is originated by causes and is nothing but nominal. As it is unreal, it cannot stand our

reasoning, resembles the foam and represents the Non-substantiality. The desirable and undesirable feelings are also brought into existence through the co ordination of causes and conditions and comparable to bubbles. The thought is not a real element but only nominal and therefore like the vision in mirage. The volition, too, is unreal element and produced by the craving for and pleasure from food and drink and again this craving is conditioned by the primary elements, *viz.*, earth, etc. So it is something devoid of any imagined reality and resembles the plantain tree. The mind, consciousness does not bear the character of being originated independently. The mind is nothing but the constructive imagination, hence resembles the illusion and does not exist from the standpoint of the Absolute.

*Prajñāpāramitā* says - The mind does not possess any essence either of existence or non existence or otherwise and hence unreal. If the mind is perceived introspectively by the mind itself, there is nothing perceived as such and therefore unreal.

Now this objection is put forth. If we admit that the mind, etc., is unreal, the Tathāgata would, then, be a mere matter devoid of any consciousness. It is not so. For, the moment the mind, consciousness and constructive imaginations are totally stopped, the Cosmical Body is made manifest. The attainment of the Buddha's position represents the Body of the Absolute Wisdom. It can neither be said to be an entity of this or that kind, nor can it be considered to be something cognisable this way or that way and something dwelling (eternally) in a place nor can it be regarded as an (eternal) status. These are the fanciful thoughts of the dead-like logicians. But it is the Tathāgata who alone perceives (the real nature of things in) the past, present and future and everything through the eyes of the Supernatural vision.

The mental elements are all constructions of the mind, (*Āgama* says ) The matter resembles the foam, the feeling bubbles, the thought the vision in mirage, the volition the plantain tree and the consciousness the vision in dream. This has been declared by the Sunlike (Buddha).

III. The two kinds of unreality (*viz.*, the unreality of the separate elements of existence and that of the personality) were explained in brief. Now, the author in order to bring about the Highest Wisdom says.

Since there exists no mind, there exist neither mental elements, etc.—

These elements are said to include both the elements conditioned and unconditioned. The primary elements, earth, etc., are also included there. The mind is first denied; because it is the root cause of all other elements of existence. The negation of the elements that have arisen from the mind, is also implied therein.

(As regards the Absolute Truth) the Buddha said *somewhere*: Of the Absolute Truth which cannot be expressed in words, what is the preaching and what is the hearing?

Again *Buddha* said: The Absolute Truth cannot be preached without having recourse to the activity of the Empirical World, and the Nirvāṇa cannot be reached without having realised the Absolute Truth.

*Sūtra* also says: What is origination through the co ordination of causes and conditions, we call it Non substantiality. What is originated by causes and conditions is not originated in its nature. One who realises this Non substantiality is called attentive and wise.

In brief, the cognition of all things in accordance with the Non-dual Path leads us to the Buddhahood. The Path which is intended to positively realise this Path of the Buddhahood is non-dual in itself. Otherwise, inasmuch as the origination and destruction are denied, there cannot be any cognition regarding the two alternatives, *viz.*, existence or non existence, eternal or non eternal and entity or non entity. In such a way it is devoid of duality, *i.e.*, never expressing the said two alternatives; it is the Climax of Wisdom. One who having realised that Highest Wisdom, perceives it directly, is called the Buddha, the Noble One, because he has fully realised the Absolute Truth.



The *Buddha*, by force of Commiseration, said: The birth continues so long as there exists the ignorance, etc. The moment the pure wisdom is separated from the ignorance one realises the Absolute.

"Everything is devoid of the basic principle."

It is devoid of the self in the eyes of the Analytic Wisdom (combined) with Commiseration which has no basic principle; that is to say there is no supporting subjective principle which asserts the Non-substantiality of all the separate elements of existence and realises it. All this in the three worlds without exception is unreal and represents Non-substantiality. This is the Highest Truth.

*Prajñāpāramitā* says: The Buddha said to Subhūti: The matter does not see, etc.

*Dvādasapratityasamudpādanīśedhadharmatā* says: The Cosmical Body which is conducive to the Buddha's Properties is said to be the sense of the Non-substantiality and it is therefore the Climax of Wisdom.

IV. Having explained the Highest Wisdom, the author in this Chapter speaks of the Devices (taking stand) in the Empirical World. Just as the shadow of the light comes forth at the sunrise, so the Device is spoken of. Charity is the first root cause of all. It is said *somewhere*:

All this world seeks only for the happiness. To the people who have no enjoyment, where is the hope of happiness?

By presenting charity one gets enjoyment. Hence charity is said to be the root cause of enjoyment. It is four-fold viz., the charity of the Doctrine, worldly things, refuge and friendship. The charity of the worldly things is to give up everything including from the kingdom upto one's own head.

Now we may think that to undergo the training course of a Bhodhicattva is an extremely difficult one. But the meritorious Device (like charity, etc.), leads us to the Buddhahood. The happiness of being the Buddha is incomparable one. (Comparing

such a happiness, the difficulty of undergoing the training course of a Bodhisattva will be a very trivial one). And further, in the multitude of the various difficulties a Bhodhisattva would feel his course easier. For instance, a father becomes terrified at the sight of his own son's murder, when the same thing is repeated many times, he becomes no more afraid. And again the poison serves as tonic and gives pleasure for those who are accustomed to it as it is the case with peacocks. What is, therefore, assimilated by habit becomes indeed the source of joy. So the thing like sorrow is only our imagination.

The Device of morality. It consists of keeping away from the ten fold unmeritorious acts and preserving the duties prescribed in the *Prātimoksa*, viz, to have a kind and ready heart for doing good to all living beings, contentment in regard of one's own enjoyment, not to commit adultery, to speak the truth, not to utter harsh words, to redress grievances of others, to address with reverence the teacher who gives instruction regarding the Disciplinary Code, not to entertain greed of one's own person being held in esteem by others, not to have a heart desirous of worldly pleasure, to avoid all kinds of amusements such as drama and other excitements, not to practise the art of attraction and deceit, to have a devotional heart towards the Buddha, his Order and his Doctrine and to have an active spirit in elevating every living being to the Buddhahood.

If a Bodhisattva does not possess the virtue of patience, all the merits that are accumulated by practising charity and morality during all the previous periods would, at once, perish. Thus *Sāntideva* says

All the good acts, the charity and the worship of the Buddha performed during the period of 100 æons, an anger destroys them (in a moment). There is no sin equal to the hatred and no penance equal to patience. One must, therefore, realise patience by various methods.

Three forms of patience.

1. The patience to put up with sufferings. (Suppose a Bodhisattva goes to a layman and tells) thus: I will make you

attain the highest Buddhahood and lead a pure life of a Bodhisattva. (He replies) act according to my words. Else jump into the fire and be aflame. Let this body be burnt. I will rejoin thus Still I will never lose my spirit and in order that all living beings may attain the Supreme Buddhahood and lead the pure life of a Bodhisattva, I will, myself, become a great flame of the fire (and spread) in the sphere of a million millions of the worlds and prepare them all and even the world of Brahma for the Buddhahood. What should I say then about the fire you speak of !

2. The patience, *i.e.*, forbearance of insult by others A Bodhisattva must not show any sign of anger towards his evil doers, and even his body is cut into pieces by weapons, he must retain his patience with greater degree and resolve in his mind " I will carry upon my head those who cut my arms into pieces, and do not forsake my kind heart even towards them.

3. The patience, *i.e.*, a firm mind regarding the Doctrine Towards the Doctrine of the Buddha, *viz.*, the Path to Salvation (*yāna*) which is extremely deep and auspicious, a Bodhisattva must never entertain a doubtful mind for a single moment after he receives the Doctrine The method of practising this form of patience is the same as that of the previous one, the difference being that the Doctrine is the object of this type of patience

As to energy, *Sāntideva* says A Bodhisattva practising the patience thus, must keep up energy, because the Enlightenment depends upon energy, without which merits cannot be accumulated just as there can be no motion without wind What is then energy ? It is an active spirit towards the meritorious acts

A Bodhisattva being conversant of the aim of energy, must understand the duties prescribed for Bodhisattvas and bind them firmly in his mind, and without sluggishness and suspicion must start to develop the energy in order to extirpate the phenomenal existence He must do it even when he becomes separated from the desirable or becomes associated with undesirable or falls a victim of disease, old age, death, calamity, etc., or becomes born into one of the evil births or happens to be entangled into the

8 inopportune positions or in the status of Nirvāṇa, and he must, at all these times, maintain the mind directed towards the meritorious acts, and have attention to practise them.

**Meditation.** It is the concentration of the mind on the Highest Wisdom and its Devices being as one unit.

The Highest Wisdom was already spoken of. A Bodhisattva must look at these Highest Virtues of the Charity, etc., devoid of any object like a donor and donee, etc., and hence unreal. The Highest Virtue of Wisdom is pervading (in all fields of) the Virtue of Charity, etc., in the same way as the sun goes around all over the islands and comes back.

To sum up the Highest Virtues: Charity is to give up one's own property. Morality is to bestow blessings upon others. Patience is to do away with any kind of action. Energy is an active spirit in performing the meritorious deeds. Meditation is to remove the coat of defiling elements. The Highest Wisdom is to preach the Absolute Truth. The essential Nectar of the Highest Wisdom is to make the great Commiseration flow over all living beings.

One who aspires for the Buddhahood must renounce everything such as father, mother, sister, kinsmen, retinue, wife, kingdom, other properties and all comforts, etc., like vomitted food and take refuge in the forest in order to attain Salvation.

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## V. "Taking stand in the said Devices and Highest Wisdom."

The Highest Wisdom as already explained is that all elements of existence, because of their dependent origination, bear the character of nominality. The Devices as said above are the virtues of charity, etc. If a Bodhisattva does not have his teacher to impart to him instructions of these 2 things—*viz.*, Devices and Wisdom—being as one unit, he would not bring about the accomplishment even in dream.

It may be objected here. If there exist two things like Devices and Wisdom as real and again if there exists the difference among

Devices such as charity, etc., it would give rise to many defects to our Doctrine. It is not so, for, these are all mere words and the indication of them as Devices and Wisdom is accepted only in the plane of the Empirical Reality.

*Prajñāpāramitā* says: The Highest Virtue of Charity is mere word, the Highest Virtue of Wisdom is mere word and even the three worlds are mere words.

In order to deny the reality of both the Devices and Wisdom, the author says:

"The cause and effect are both mere names", etc

"The term Non substantiality is itself unreal" etc The name is only an indicator in the Empirical World. The Grammarians say that everything comes out from the word. This word is proved to be a mere name in the Empirical World.

"The matter as perceived by our eyes exists", etc.

This refers to the saying of the Buddha that the eye sees the matter, which (saying) is related to the Empirical world. He said this out of affection towards living beings or according to the locality and time, but it does not represent a true statement. The Absolute cannot be expressed in terms. The device prescribed as discernor of the Absolute is said to be unreal. The 4 truths of the saints, viz., the truth of uneasiness, the truth of its cause, the truth of its extinction and the truth of the Path to that extinction are preached only in the Empirical World.

"The perception arises through the co-ordination of causes and conditions", etc.

The Buddha is called Leader because he with manifold devices converts all living beings to his Doctrine and lead them to the status of deliverance

"An indirect way of (approaching) the Absolute," etc.

The first stage of a Bodhisattva, etc., is expounded from the standpoint of the Empirical Truth. But the stage of the Absolute transpasses even the culminating point of an acute intellect.

The Buddha is called 'endowed with an intellect' because he possesses the supreme wisdom and hence realises the Highest Monistic Principle, the negation of all separate realities of the elements, purging it of all imputations.

"The eye does not see the matter", etc.

Just as an ophthalmic does not see, so the eye does not see itself and matter and it will not be even a mental phenomenon, since the mind being perceived introspectively by the mind itself, is not at all obtained.

*Samādhirāja Sūtra* says: There exist no elements of existence like an eye, ear, nose, tongue, body, mind and matter.

In conclusion the author says:

Everything that is visible to us is an illusion.

The knowledge which cognises the unity of both the Devices and Highest Wisdom, etc., as expounded before, is declared as unreal.

"Which the world leaves ungrasped."

It is the unperturbed Absolute which resembles a wish fulfilling lotus, which is inconceivable to ordinary minds and beyond the activity of ordinary senses and which is concealed by the veil of the darkening ignorance, hence it is left ungrasped by the ordinary world. The Absolute is cognised by the Knowledge of the Saints who have very acute faculty of organs.

*Ghanavyūha (?) Sūtra* says:

The Absolute is highly marvellous.

It is deep and without extremities.

It is very difficult to realise.

So it is not within the reach of the ordinary intellect.

Thus ends the Device for transition into six realms of existence and for attaining the Buddhahood.

TIBETAN VERSIONS  
*OF THE*  
BHAVASAṆKRĀNTI SŪTRA  
*AND*  
BHAVASAṆKRĀNTI SĀSTRA  
*AND*  
BHAVASAṆKRĀNTI ṬĪKĀ

## TIBETAN VERSION OF THE BHAVASANKRĀNTI SŪTRA

|| \* rgya gar skad du | Arya bha ba san'krān  
ti nā ma ma hā yā na sū tra | bod skad du |  
hphags srid pa hpho ba zhes bya ba theg pa  
chen<sup>2</sup> pohi mdo |

| sans rgyas dan. byan chub sems dpah thams  
cad. la phyag htshal lo ||

1 hdi skad bdag<sup>3</sup> gis [f 280a] thos pa dus  
gcig na | bcom ldan hdas rgyal pohi khab na hod  
mañi tshal bya ka lan<sup>4</sup> da ka gnas pa na dge slon  
ñis brgya lna bcuñi dge sloñ gi dge hdun chen  
po dan | byan chub sems dpah sems dpah ches po  
rab tu man po dñi thabs gcig tu bzhuḡs te | de nas  
bcom ldan hdas hkhor brgya ston du mas yonñ su

\* This has been collated through the help of Dr. Sylvain Levi  
with the Kanjur in Peking edition mdo tshu, Bibliothèque nationale  
Fonds Tibetain no. 80 fol. 185a L. 3 to fol. 187a L. 1

<sup>1</sup> Narthang edition ( N ) reads. sam kra ni ta.

<sup>2</sup> N cer

<sup>3</sup> N blaḡs.

<sup>4</sup> N ka. la. nta. ka.



bskor cin mdun gyis bltas nas chos ston te<sup>5</sup> | tshans  
par spyod pa | thog mar dge ba | bar du dge ba |  
tha mar dge ba<sup>6</sup> | don bzan po | tshig hbru bzan  
po | ma hdres pa | yons su rdzogs pa | yons su dag  
pa | yons su byan ba yan dag par ston to ||

2 dehi tshe yul ma ga dhahi rgyal po bzo  
sbyans gzugs can sñin po rgyal pohi khab kyī gron  
khyer chen po nas byun ste | rgyal pohi hbyor pa  
chen po dan | rgyal pohi mthu chen pos phyir hod  
mahī tshal<sup>7</sup> ga la ba dan | bcom ldan hdas ga la  
ba der son stē | phyin nas bcom ldan hdas kyī zhabs  
la mgo bos phyag htshal te | lan gsum bskor ba  
byas nas phyogs gcig tu hdug go || phyogs gcig tu  
hdug nas yul ma ga dhahi rgyal po bzo sbyans<sup>8</sup>  
gzugs can sñin pos bcom ldan hdas la hdi skad ces  
gsol, to<sup>9</sup> || bcom ldan hdas ji ltar na las bgyis s'in  
bsags pa hgags nas yun rin du hgags pa hgum  
pahi dus kyī tshe [f 280b] ñe bar gnas s'in yid la  
mnon du hgyur lags | hdu byed thams cad ston pa  
la ji ltar las rnams chud<sup>10</sup> mi hdzah bar hdah<sup>11</sup> |

3 de skad ces gsol pa dan | bcom ldan hdas  
kyis yul ma ga dhahi rgyal po bzo sbyans gzugs  
can sñin po la hdi skad ces bkah stsal to | rgyal<sup>12</sup>

<sup>5</sup> N to

<sup>6</sup> Peking edition (=P) pa.

<sup>7</sup> P tshel

<sup>8</sup> P sbyañ

<sup>9</sup> N te

<sup>10</sup> \yl chab mi htshul

<sup>11</sup> N dgah

<sup>12</sup> It is already noticed that the following passages are cited in the Tibetan version of the *Madhyam akavatura*, B B IX. Different

po chen po hdi lta stel dper nā mī zhig<sup>13</sup> ſāl bāhī  
 rmī lam na yul gyī bud med bzān mo dān lhan  
 cig tu yons su spyod pa rmis<sup>14</sup> lā de ſāl ba las  
 sad nas yul gyī bud med bzān mo de dran na  
 rygal po chen po hdi jī<sup>15</sup> sām du sems lrmī<sup>16</sup> lam  
 gyī yul gyī bud med bzān mo de yod dam l

4 gsol pa l bcom ldan hdaś de nī mā mchis  
 lags so l

5 bcom ldan hdaś kyis bkah stsal pa l rgyal  
 po chen po hdi jī sām du sems l ho<sup>17</sup> nā<sup>18</sup> grā  
 rmī lam gyī yul gyī bud med<sup>18</sup> bzān mo la mnon  
 par zhen pahī mī de cī<sup>19</sup> mkhas pahī ran bzhin can  
 yin nam l

6 gsol pa l bcom ldan hdaś de nī mā lags tel  
 de cihī slad du du zhe na<sup>20</sup> l bcom ldan hdaś rmī  
 lam gyī yul gyī bud med bzān mo yau<sup>2</sup> sin tu<sup>22</sup>  
 mā mchis sin mī dmigs lags nā de dān yons su  
 spyod pa la<sup>23</sup> lta ga lā<sup>4</sup> mchis tel hdi lta mī de

readings from the citation in the Madhya Av ( M A ) will be  
 noted below

<sup>13</sup> M A ma zhig

<sup>14</sup> P rmī

<sup>15</sup> M A cī

<sup>16</sup> — "These sentences are omitted in M A

<sup>17</sup> P hon nā

<sup>18</sup> M A bud med bzān mo dān lhan cig spyod pa rmis  
 lā de ſāl ba las sad nas yul gyī bud med bzān mo de dran  
 pahī mī de

<sup>19</sup> N omits cī

<sup>20</sup> P zlen

<sup>21</sup> N lhan

<sup>22</sup> P du M A omits sin tu

<sup>23</sup> P omits la

<sup>24</sup> P gal

ni phons s'in dub pahī skal pa. can du hgyur  
lags so l

7 bcom ldan hḍas kyis bkah stsal pa l rgyal  
po chen. po. de bzhin. du. byis pa so. sohi. skye bo  
thos. pa dan mī ldan. pa [f. 281a] yan<sup>21</sup> mig. gis.  
gzugs rnams mthon na.<sup>25</sup> yid. bde. bar. hgyur.<sup>26</sup> bahi  
gzugs. rnams la. mnon. par. zhen. te l mnon par zhen.  
par. gyur nas<sup>27</sup> rjes. su. chags par. hgyur. ro ll rjes. su  
chags nas kun<sup>28</sup> tu<sup>27</sup> chags. par. hgyur ro<sup>29</sup> ll kun.  
tu<sup>30</sup> chags nas hḍod chags. las byun ba. dan l zhe.  
sdan las byun ba dan l gti mug las. byun bahi. las  
lus dan l nag dan l yid kyis mnon. par. hdu. byed.  
de<sup>31</sup> l las de. mnon par hḍus byas par. gyur nas.  
hgag go l hgag pa. na s'ar.<sup>32</sup> phyogs. su. brten te.  
gnas pa ma yin l lho phyogs. su. ma. yin l nub  
phyogs su ma. yin l byan phyogs. su. ma yin l sten du.  
ma. yin l hog. tu. ma. yin l phyogs. mtshams rnams su.  
brten. te. gnas. pa. ma yin. no<sup>32</sup> ll dus gzhan. ji. tsam.  
zhig na hchi bahi. dus. dan tshod<sup>33</sup> ñe. bar. gnas  
pahī tshe de dan l skal. pa. hdra. bahi las zad. nas.  
rnam. par. s'es pa. tha. ma hgag. pahī. tshe. hdi lta.  
ste l dper na. ñal. ñal. ba. las. sad pahī. mihī yul gyi.

<sup>21</sup> M A nas.

<sup>22</sup> M A gyur pahī

<sup>23-24</sup> M A omits those words

<sup>25</sup> P kun du

<sup>26</sup> M A chags pa. skyed par byed do

<sup>27</sup> M A omits 'kun tu'

<sup>28</sup> M A do

<sup>29-32</sup> These words are shortened in M A

gnas pa. ma  
yin pa nas. phyogs mtshams rnams su ma yin no zhes byi  
bahī, var dar.

<sup>33</sup> M A. omits 'tshod'

bud med bzan mo lta bur las de yid<sup>31</sup> la  
 mnon du. hgyur rol rgyal po chen po de ltar  
 rnam par s'es pa tha ma hgag cin skye bañi char  
 gtogs pañi rnam par s'es pa dan po yan na ni  
 lhah<sup>32</sup> nan du l yan<sup>33</sup> na ni miñi nan du l yan na  
 ni lha ma yin gyi nan du l yan na ni, sems can  
 dmyal bañi rnam su l yan na ni dud hgro<sup>3</sup> rnam  
 su l<sup>3</sup> yan na ni yi dāgs<sup>34</sup> [f 281b] rnam su hbyun  
 bar hgyur rol rgyal po chen po rnam par s'es pa  
 dan po de hgags ma thag tu gan la rnam par  
 smin pa myon bar hgyur ba<sup>35</sup> mnon pa de dan  
 skal pa hdra bañi sems kyī rgyud<sup>36</sup> hbyun no l  
 rgyal po chen po de la chos gan yan hñig rten  
 hñi nas hñig rten pha rol tu hpho ba yan<sup>37</sup> med  
 la hñi hpho<sup>38</sup> dan skye bar mnon pa yan<sup>39</sup> yod  
 de l rgyal po chen po de la gan rnam par s'es pa  
 tha ma hgag pa de ni hñi hpho<sup>40</sup> zhes bya l gan  
 rnam par s'es pa dan po hbyun de ni skye ba  
 zes byaho l rgyal po chen po rnam par s'es pa  
 tha ma hgag pañi tshe yan<sup>41</sup> gan du yan<sup>42</sup> mi  
 hgro l rnam par s'es pa dan po<sup>43</sup> skye bañi char

<sup>31</sup> M l yid las de ñid la

<sup>32</sup> M A lñi dag gi

<sup>33</sup> — "These words are shortened in M l      nañ du zhes  
 byñ. ba. nañ. yañ na. ni yi dāgs rnam. su hbyun bar hgyur ro  
 zhes bya. bañi bar dan

<sup>34</sup> P hgroñi

<sup>35</sup> P yi dāgs.

<sup>36</sup> M l bar

<sup>37</sup> M l rgyun

<sup>38</sup> l hñi

<sup>39</sup> M l hpho. ba

<sup>40</sup> M l o mts. dan po

gtogs pa hbyun bahu tshe yan<sup>41</sup> gan nas kyan  
 mi hon no || de cihi phyir zhe na<sup>44</sup> no bo fid  
 dan bral bahu phyir ro || rgyal po chen po de  
 la rnam par s'es pa tha ma ni rnam par  
 s'es pa tha mas ston | hchi hpho ni hchi hphos  
 ston<sup>45</sup> | las ni las kyis ston | rnam par s'es pa dan  
 po ni rnam par s'es pa dan pos ston<sup>45</sup> | skye ba  
 ni skye bas ston la | las rnams chud mi za bar<sup>46</sup>  
 mnon<sup>47</sup> par yan<sup>48</sup> yod do || rgyal po chen po rnam  
 par s'es pa dan pohi skye bahu char gtogs pa  
 hgags ma thag tu bar ma chad par gan la rnam  
 par smin pa myon bar hgyur ba mnon pahı sems  
 kyı rgyud hbyun no || bcom ldan hdas kyis de skad  
 ces bkah stsal to<sup>49</sup> | bde bar gs'egs pas de skad  
 gsuns nas ston pas gzhan yan, hdi skad ces bkah  
 stsal. to ||

- 8 hdi dag thams [282a] cad min tsam ste |  
 | hdu ses tsam du gnas pa yin |  
 | brjod pa las ni gzhan gyur pa |  
 | brjod par bya ba yod ma yin |
- 9 | min ni gan dan gan gis su |  
 | chos rnams gan dan gan brjod pa |  
 | de la de ni yod ma yin |  
 | hdi ni chos rnams chos fid do |

<sup>41</sup> M A ran bzhiu dben pahı phyir ro |

<sup>44</sup> M A stoā űo

<sup>45</sup> M A adds 'y űh

<sup>47</sup> M A mñon no Here ends the quotation

<sup>48</sup> N pa. hañ

<sup>49</sup> N te

- 10 | min gis min ñid ston pa<sup>50</sup> ste |  
 | min ni min gis yod ma yin |  
 | min med pa yi chos rnams kun |  
 | min gis yons su brjod par byas |
- 11 | chos rnams hdi dag yod, min te |  
 | rtog pa las ni kun tu<sup>28</sup> hbyun |  
 | gan gis ston par rnam rtog pa<sup>51</sup> |  
 | rtog pa de<sup>41</sup> yan hdi na med |
- 12 | mig gis gzugs ni mthon no zhes |  
 | yan dag gzigs pas gan gsuns pa |  
 | hjig rten log pahī dad can la |  
 | kun rdzob bden par de gsuns so |
- 13 | tshogs nas mthon zhes gan dag tu<sup>52</sup> |  
 | hdren pas rab tu bstan mdzad pa |  
 | de ni don dam gdags pahī sar<sup>53</sup> |  
 | blo dan ldan pas bkah stsal. to |
- 14 | mig gis gzugs rnams mi mthon zhin |  
 | yid kyis<sup>54</sup> chos rnams mi rig pa |  
 | de ni bden pa mchog yin te |  
 | de la hjig rten mi dpogs so |
- 15 bcom ldan hdas kyis de skad ces bkah  
 stsal nas | yul ma ga dha hi rgyal po bzo sbyans  
 gzugs can sñin po dan | byan chub sems dpah de  
 dṛg dan | dge slon de dag dan | lha dan | mi dñu |

<sup>50</sup> N ba  
<sup>51</sup> P rnam par rtogs  
<sup>52</sup> P du  
<sup>53</sup> N sa.  
<sup>54</sup> P yid kyī

lha ma yin dan | drī zar bcas pahī hjiḡ rten yid  
rans te<sup>55</sup> | bcom ldan hdaṣ kyis gsuns pa la mnon  
par bstod do |

l hphags pa srid pa hpho ba zhes bya ba  
theg pa chen pohī mdo rdzogs so<sup>56</sup> |

l rgya<sup>57</sup> gar gyī mkhan pohī dzī na mī tra  
dan | dā na sī la dan | zhu chen gyī lo tstsha ba  
ban de ye s'es sdes bsgyur cīn zhus te | skan gsar  
chad kyis kyan bcos nas gtan la phab po ||

<sup>55</sup> N yī rañ te

<sup>56</sup> P sho

<sup>57</sup> This colophon is lacking in N

# TIBETAN VERSION OF THE BHAVASAṆ- KRĀNTIPARIKATHĀ

SRID. PA. LAS. HDAS. PA. ZHES. BYA. BA.

BZHUGS. SO || \*

|| [F. 201 a, L 8] rgya. gar. skad. du | bha. ba. sañ.  
krā. ta. pa. ri. ka. thā | bod. skad. du | srīd. pa. las.  
hdas. pahi. gtaṃ |<sup>1</sup>

| hjaṃ. dpaḥ. gzhoṇ. nur. [201b] gyur. pa.  
la. phyag. htshal. lo ||

1. | dños. med. dños. las. mī. skyē. ste |  
| dños. med.<sup>2</sup> las. kyañ. skyē. ma. yin |  
| dños. po. rtag. tu. skyē. ba. ste |  
| dnos. hkhul. nam. khahī. me. tog. bzhiṇ |

\* N.B. As I have already pointed out in the introduction that there are two translations in Tanjur, representing one recension, I c  
They are similar versions and the difference be

single translation, as below. For the sake of reference I call Mdo. gi, 1 as Tib. No. 1 and Mdo. ṇe. 95 as Tib. No. 2 in the following notes. The folio-references entered within the square bracket in all these pages of the Tib. texts and *ṭikā* are according to Peking edition as noted by Dr. Sylvain Levi.

<sup>1</sup> Tib. 1 [f. 227a, l. 7] reads "bha. ba. sam. kranta", "srīd. pa. las. hdas. pa."

<sup>2</sup> Ibid., dnos. po. las



2. | mkhah. dañ. hdra. bahi. chos. yod. na |  
 | gzhan. ni. mkhah. dañ. hdra. ba. ste § |  
 | brten. nas. thams. cad. mkhah. dañ. hdra |  
 | de. nas. srid. pa. med. pa. can |
3. | ño. bo. ñid. kyis.<sup>2</sup> las. med. ciñ |  
 | rgyu. med. hbras. bu. yod. ma. yin |  
 | hdi. dag. thams. cad. med. pa. ste |  
 | hjig. rten. pa. med. hjig.<sup>3</sup> pa. med |
4. | ma. skyes. pa. yi. dños. po. gañ |  
 | ji. ltar. gzhan. zhig. skyes. par. hgyur |  
 | hjig. rten. dañ. por. ma. byuñ. ste |  
 | hgah. zhig. gis. kyañ. sprul. ba. min<sup>4</sup> |  
 | zla. ba. señ. gehi. groñ. khyer. bzhin |  
 | hjig. rten. don. med. gyi. na. hkhyam |
5. | hjig. rten. nam. par. rtog. las. byuñ |  
 | nam. rtog. sems. las. yañ. dag. byuñ |  
 | sems. ni. lus. la. brten. pa. ste |  
 | de. phyr. lus. ni. nam. dpyad. do |
6. | gzugs. ni. stoñ. pa. tshor. ba. rañ. bzhin. med |  
 | hdu. ses. med. de. hdu. byed. yod. ma. yin |  
 | hbyuñ. ba. spans. nas. sems. dañ. sems.  
 • byuñ. med |  
 | de. phyr. lus. ni. rtog. bral. ño. bo. yin |
7. | sems. med. chos. rnam. de. dag. med |  
 | lus. med. khams. rnam.<sup>5</sup> yod. ma. yin |

§ Tib. I. {f.227b}.

<sup>2</sup> Xyl. reads kyi.

<sup>3</sup> All Xyl. except that of Tib. I in Peking read hjigs.

<sup>4</sup> Tib. 2. sprul. pa. yin.

<sup>5</sup> Ibid., Xyl. in N. reads rnam.

- | gñis su med pahī las hdi nī |  
 | de ñid rig<sup>7</sup> pa rnams kyis bstan |  
 8 | hdi dag thams cad dmigs med par |  
 | dmigs<sup>8</sup> su med par bstan pa yin |  
 | blo nī dmigs pa med byas nas |  
 | dmigs pa med par hbyun bar hgyur |  
 9 | sbyin dan tshul khrims bzod brtson  
 hgrus |  
 | bsam gtan la sogs<sup>9</sup> brten byas na<sup>10</sup> |  
 | yun mī rin bahi dus kyis nī |  
 | byan chub dam pa thob par hgyur |  
 10 | thabs dan ses rab la gnas te |  
 | sems can rnams la brtse bar bya |  
 | myur ba<sup>11</sup> kho nar thams cad mkhyen |  
 | thob par hgyur bar the tshom med |  
 11 | hdi dag thams cad min tsam ste |  
 | hdu ses tsam la rab tu gnas |  
 | rjod par byed las tha dad pahī |  
 | brjod par bya ba yod ma yin |  
 12 [f 202a] | chos rnams thams cad min  
 med de |  
 | bdag med par yan yons su gsal |  
 | yan dag min pahī chos hdi dag |  
 | rnam par §§ rtog pas kum nas bslan |

<sup>7</sup> Ibid rigs

<sup>8</sup> Ibid gñis

<sup>9</sup> Tib 1 bstan

<sup>10</sup> Tib 2 nas

<sup>11</sup> Ibid (in Narthang) myur bahi

§§ Tib 1 [f 228a]

- | gan gis ston pa zhes brtags pahı |  
 | rtog pa de yan hdi ston pa<sup>12</sup> |  
 13 | mig gis gzugs rnam<sup>s</sup> mthon bar nı |  
 | de ñid gsuns pas gan bsad pı |  
 | log par zhen pahı hjug rten la |  
 | kun rdzob bden par brjod pa yin |  
 14 | gan du tshogs par mthon ba nı |  
 | hdren pas ston par byed pa yin |  
 | blo dan ldan pas don dam gyı |  
 | ñe bar brtags<sup>13</sup> pahı sa de gsuns |  
 15 | mig gis gzugs nı mı<sup>14</sup> mthon stel |  
 | yid kyis chos rnam<sup>s</sup> mı rig go |  
 | hjid rten pa yı yul mın gañ |  
 | hdi nı mchog tu bden paho |  
 16 | mig med gzugs kyan yod mın zhın |  
 | snan ba yid la byed pa med |  
 | sems nı rmi lam bzhın du hkhrul |  
 | thams cad yod mın med pahn mın |

|<sup>15</sup>srıd pa las hda<sup>s</sup> pahı gtam | slob dpon  
 hphags pa klu sgrub kyis mdzad pa rdzogs so ||  
 khrı<sup>16</sup> chehı pa ndı ta s'rir thā dan | lo tsı ba dge  
 slon grags hbyor s'es rab kyis bsgyur baho || ||

[F 202a, L 5]

<sup>12</sup> Tib. 2 (in Peking) ston. ño

<sup>13</sup> Ibid. (in N) brtag.

<sup>14</sup> Ibid (in N) ma.

<sup>15</sup> Tib. 1, srıd pa las. hda<sup>s</sup>. pa.

<sup>16</sup> Ibid. khrı. chehı. pa. ndı. ta. s'rir. thar. tha. dan | zhu. chen.  
 gyı. lo. tsı. ba. dge. . || || [F 228a L 5]

## TIBETAN VERSION OF THE MADHYAMABHAVASANKRĀNTI

DBU MA SRID PA HPHO BA ZHES BYA BA  
HPHAGS PA KLU SGRUB KYIS MDZAD PA  
BZHUGS SO ||

---

|| [F 170b, L 5] rgya gar skad du | bha ba  
sam krānti | bod skad du | srid pa hpho ba |  
| hjam dpal gzhon nur gyur pa la phyag htshal lo ||

---

- 1   dnos po med pas skye ba med |  
     | dnos po med pa de la ni |  
     | skye ba blans pa srid pa yin |  
     | rtag tu dnos po, yod bsam pa |
- 2   | de ltar bsams pa hkkru | pa yin |  
     | nam<sup>1</sup> mkhah me tog dan hdra ba |  
     | mkhah dan mñam pah chos ñid la |  
     | de la skyes pa mkhah dan mñam |

<sup>1</sup> Xyl nam khab

3. | rañ bzhin. thams. cad. mkhah. dañ. mñam |  
 | de. ltar. mkhas. pas. rtogs. par. bya |  
 | rgyu. med. hbras. bu. med. pa. dañ |  
 | las. kyí. dños. po. med. pa. dañ.
4. | dños. po. thams. cad. hdi. ltar. med |  
 | hjig. rten. hdi. dañ. pha. rol. dañ |  
 | skye. ba. med. pahi. ño. bo. ñid |  
 | de. las. gzhan. ni. skye. bar. byed |
5. | mo. gs'am. bu.<sup>2</sup> yi. bu. la. yañ |  
 | de. la. sus. skye. skye. bar. [f. 171a] mdzod |  
 | hjig. rten. pa. hdi. sñar. ma. skyes |  
 | de. las. sus. kyañ. byas. pa. med |
6. | don. med. hkhor.<sup>3</sup> bahi. hjig. rten. na |  
 | sgyu. mahi. groñ. khyer. hkhyams. pa. bzhin |  
 | yod. med. gañ. yañ. min. bstan. pas |  
 , | chos. ñid. kyí. lehu. ste. dañ. po ho || ||  
 | rnam. rtog. las. ni. hjig. rten. hbyuñ |
7. | rnam. rtog. de. las. sems. kyañ. byuñ |  
 | sems. las. lus. kyañ. byuñ. ba. na |  
 | lus. la. brtag. par. gyis. tsam. na |  
 | gzugs. dañ. tshor. ba. miñ. dañ. ni |
8. | dños. po. stoñ. ñid. med. pa. yin |  
 | hdu. byed. dños. po. de. yañ. med |  
 | sems. kyis. brtags. pa. gañ. yañ. med |  
 | sems. ni. rtog. med. ño. bo. yin |

<sup>1</sup> Read "mo. gs'am. mo" with the commentary.

<sup>2</sup> P.: h | bor (sic).

l phuñ. po. lña. stoñ. pa. ñid. du. bstan. pahi. lehu.  
ste. gñis. paho || ||

9. || sems. med. pas<sup>4</sup>. na. chos. kyañ. med l  
l de. ltar. lus. kyañ. kham. kyañ. med l  
l de. ltar. gñis. med. lam. gyis. ni l  
l de. ñid. du. ni. rab. tu. bs'ad l

10. l hdi. dag. thams. cad. rten. med. yin l  
l rten. med. du. ni. rab. tu. bs'ad l  
l blo. ni. rten. med. byas. nas. ni l  
l de. yañ. rten. med. hbyuñ. baho l

l ses. rab. bstan. pahi. chu. ste. gsum. paho || ||

11. || sbyin. pa. tshul. khrims. bzod. pa. dañ l  
l brtson. hgrus. bsam. gtan. ses. rab. sogs l  
l rtag. tu. de. byas. las. kyis. ni l  
l myur. bahi. dus. su. byañ. chub. thob l

l thabs. bstan. pahi. lehu. ste. bzhi. paho || ||

12. || thabs. dañ. rab. gnas. pa. la l  
l de. las. skye. bahi. bdud. rtsi. ni l  
l bla. mahi. bkah. yis. zad. pa. med l  
l myur. bahi. dus. la. rñed. nas. ni l

13. l thams. cad. mkhyen. pa. the. tshom. med l  
l hdi. dag. thams. cad. miñ. tsam. yin l  
l miñ. gi. kham. su. rab. tu. gnas l  
l bs'ad. byed. de. mañ. guñ.<sup>5</sup> du. la l

14. l bs'ad. byed. de. yañ. gañ. na. yod l  
l gañ. las. gañ. byuñ. miñ. de. ni l

<sup>4</sup> P. : bas.

<sup>5</sup> P. : gud.

- | gan las gan byun chos de rnams |  
 | de ni med par hgro ba yin |  
 15 | chos de med pas chos ñid yin |  
 | ma byun min ni ston ñid yin |  
 | de yan min du grub pa med |  
 | chos rnams thams cad min med pa |  
 16 | min med du ni s'in tu bsal |  
 | [f 171b] de<sup>6</sup> ltar rnam, rtog gañ byun ba |  
 | de yan ston ñid rnam rtog yin |  
 | mig gis mthon bahi gzugs de ni |  
 17 | de ñid mkhyen pas yod par bs'ad |  
 | rdzun gyi na rgyal hjig rten pa |  
 | kun rdzob sems dpah brten pa yin |  
 | rten hbrel hdzom pas mthon ba gan |  
 18 | der snan ston pa hdren pa yin |  
 | hdzin pa spyod pahı sa yod par |  
 | don dam pa yi blo ma yin |  
 | mig gis gzugs ni mthon ni hgyur |  
 19 | sems chos de yan yod ni hgyur |  
 | gan snan thams cad, rdzun du bs'ad |  
 | hjig rten pas ni gan spans pa |  
 | de ni don dam yin par bs'ad |  
 | bden pa gñis bstan pahı lehu ste lna paho ||  
 | dbu ma srid pa hpho ba zhes bya ba |  
 | hphags pa klu sgrub kyis mdzad pa  
 rdzogs so || [f 171b, L 4] ||

<sup>6</sup> \yl da ltar = vartamana.

## TIBETAN VERSION OF THE TIKĀ

SRID PAHI HPHO BAHİ TI KA BZHUGS SO ||

---

(F 171b, L 4) rgya gar skad du<sup>1</sup> bha ba sam  
kra nti tika<sup>1</sup> bod skad du<sup>1</sup> srid pahi hpho bahu tika<sup>1</sup>  
| thams cad mkhyen pa la phyag htshal lo ||

---

| dnos po med pa skye ba med |

ces bya ba la<sup>1</sup> sa bon las sa bon hbyun ba<sup>1</sup>  
bzhin de ltar yin na ni bum pa las kyan bum pa  
hbyun bar rigs<sup>1</sup> ran fīd bya ba hgag pas sa bon  
hbyun ni srid<sup>1</sup> hbyun ba rnam pa lnas bsgyur  
bahu chos fīd yin pa rten hbrel chos fīd yin<sup>1</sup> de  
lta yin na dge sdig sus khur chad<sup>1</sup> ltar hgyur<sup>1</sup> skye  
ba de ni ma yin no<sup>1</sup> | byi bas so btab pahi dug  
hbrug grag tsan<sup>2</sup> na ba bzhin no<sup>1</sup> rten hbrel las  
skyes pahi chos fīd do<sup>1</sup> des na dnos po las  
skyes pa chos fīd ma yin<sup>1</sup>

| dnos po med pa de la ni |

| skye ba blaṅs pa srid pa yin |

<sup>1</sup> Narthang (⇒N) chud

<sup>2</sup> Read tsam



zhes pa | de ltar yin na dnos po med pa las  
 byun na ni | mo gs'am bu nam<sup>2a</sup> mkhah me tog  
 kyan ri boñ gi rā yañ srid | de ltar ma yin pa hbyun  
 bas na hbyun mi srid | mehi nan du sa bon btab  
 na skye mi srid | dnos pa med pa de la ni | skye ba  
 blans pa srid pa bstan pa ni | ji ltar chu dans  
 pas gan [f 172a] bahi mtsho la zi ma dan pa dma  
 skyes pa bzhin no || gtsub sin dan lcags mag las  
 me<sup>3</sup> hbyun ba bzhin no || byun mod skyon ci yod |  
 rtag tu dnos po las byun bar bdag hdod | de ltar  
 ma yin<sup>4</sup> hkhrul pa yin |

| dban po rnams kyis gan rñed pa |  
 | de ni. de<sup>5</sup> dag ñid hgyur na |  
 | de ñid mkhyen, pa byis par hgyur |  
 | de ñid ye ses bya rgyu med |

*lan kar gsegs pah mdo las*

| dnos po thams cad yod bsam pa |  
 | de ltar byis pas brtags pa bzhin |  
 | gal te de ltar mthon hgyur na |  
 | thams cad [de] ñid mkhyen par hgyur |

*gzhan ston pa ni*

| mig gi [s] gzugs mi mthon ba bzhin |  
 | hjig rten pas ni gtū mug<sup>6</sup> gis |

<sup>2a</sup> N reads in all places nam khah for nam mkhah of P

<sup>3</sup> Nyl mi

<sup>4</sup> Peking (—P) ya. or yi

<sup>5</sup> P ñe.

<sup>6</sup> N gñis ka.

l dban pohi lam las byun hgyur ba l  
l dehi no bo ni, hdi ltar yin l

sgyu ma ltar l smig rgyul rmi lam l brag ci l  
hjah tshon l chu zlahi gzugs l sprul pah l sgyu mahi  
gron<sup>8</sup> khyer rnam rtog bzhin no l *dpah bolu zhiabs*  
kyis. kyan gsuñs so l

l yod dan med pa slye dan hchi l  
l de ni hgag pa gan med pa l  
l dnos po skyed pa ñid yin no l  
l mtshan ma dnos po mthon ba rnam l  
l dnos po mthon bas hkhul pa yin l  
l ni ltar nam mkhah me tog bsam  
pa hdra<sup>9</sup> l  
mlhah dan mñam pah chos ñid la l

zhes pa ni l nam mkhah dan mñam pa dnos po  
ston ñid yin pas na l skye ba dan hjig pah skyon  
gvi dri mas ma gos pas na l chos ñid tsam la  
gzugs dan tshor ba la sogs pa de rnam nam mkhah  
dan mñam pah<sup>10</sup> l gzhan skye ba na rten hbrul  
hdzom pas skyehol l de yañ kun rdzob hjig rten  
pa la yin l don dam pa<sup>11</sup> la ni mthun med l bsam  
kyis ni khyab sgyu ma chos ky mtshan ñid yin l  
*sa lu ljan pah mdo las l*

<sup>8</sup> P del, dbe

N gro. khyer

<sup>9</sup> Though this line has more than usual 7 syllable I have taken it as a part of the quatrain since it is semantically associated with the previous lines.

<sup>10</sup> P don dam dam pa la

rten. hbrel. gyis. ni. skyes. pa ['] gan. rgyu. lña.  
 rnams. kyis. mthoñ. gyur. pa l khos.<sup>11</sup> ran. nes. pa. la.  
 yin l chad. pa. po. yan. ma. yin l hpho. ba. po. yan. ma.  
 yin l rgyu. ran byun. ba. yan ma yin l hbras. bu. smin.  
 nas. byun. ba. [f. 172b] yan. ma. yin l de. rnams. ni.  
 mi. mthun. par. hbrel l kho. ran nes. pas. yin. pa. gan.  
 zhe. na l ji ltar. sa. bon. dan. myu. gu. mi. mthun. pa.  
 bzhin. no l lma. yin. te de. ltar. yin. na. sa. bon gan. yin.  
 pa. de. ñid. myu. gu l de. ltar. yin. na. sa. bon. hgag l myu.  
 gu. skyes. pa. na l chad. pa. yan. ma. yin. pa. gan zhe. na l  
 sna ma. sa. bon. bkag. pas. myu. gu. skye. ba. ma yin l  
 sa bon. bkag. pa tsam. las. dehi. dus. su. myu. gu.  
 skye. bas. na l sran. la. hjal. bahu. mtho. dman. bzhin.  
 no l l hpho. ba po. ma. yin. pa. gañ. zhe. na l sa. bon.  
 ltar. ma. yin. myu. guho l l rgyu. ran. byun. ba ma.  
 yin. pa. gan. zhe na l dan po hbras. bu. ran. ma. byuñ.  
 bas. so l l hbras bu. smin. nas. byun. ma. yin. pa. gañ.  
 zhe. na l hbras. buhi. no. bor. grub. pa. ste l hbras. bus.  
 hbras. bu. bskyed. pa. ni. ma. yin. no l l mi. mthun.  
 par. hbrel. pa. gañ. zhe. na l de. ltar. du. rten. hbrel..  
 gyis. hbyun. ba. ste. de. rnams. kyis. bskyed. pahi.  
 hbras. buho. l

l phuñ. po. bskyed. lugs. kyañ l ma. rig. pas. hdu.  
 byed. nam. par. 'ces. pa l min. dan. gzugs l skye.  
 mched. drug. dañ. lña. yis. phuñ. po. grub. bo l  
 l stoñ. ñid rnams. kyis. byuñ. ba. gañ l  
 l de. gzugs. rnams kyi. ño. bo. ni l  
 l rten. hbrel. rkyen. gyis. byuñ. ba. yin l  
 l de. ltar. grub. pas. rab. tu. grags l

<sup>11</sup> P. . khros.

l de ltar ston ñid de ran nı l  
 l skyes nas gzugs nı mthon hgyur pa l  
 l dnos po thams cad ston ñid yin l  
 l de ltar ston ñid rab tu skyes l

l de ltar du phyı nan gı chos thams cad ston  
 paho ll ran bzhın dnos po nı gan gıs rgyus byun  
 bas l chos thams cad nam mkhah dan mñam l de  
 ltar dños po med pa srid pa yin no l

rgyu med hbras bu med pa dan l zhes pas na l  
 hjig rten hdi dan pha rol dan l zhes pahı bar la l

l rgyu dban phyug gıs byas par hdod pa dan l  
 las kyı [s] hbyun ba <sup>11</sup> sams tsam pa hdod pa ham l  
 de ltar mı <sup>12</sup> hdod na dge sdıg su hkhur l mu stegs  
 chad pa po ru thal l dehi lan nı dnos po lı nı  
 bden pa med l [f 173a] las kyıs hbyun yın rmi  
 lam bzhın l

dnos po hdi ltar med pas nı l  
 l mı skyes med pa de la nı l  
 l yun rın rten hbrel hdon tsam nı l  
 l de dus las kyı hbras bu myon l

hphags pa *tin ne hdzin rgyal, pohı mdo* las l

hjig rten hdi la hchi ba gan yan med l  
 l hjig rten pha rol tu hgro ba gañ yañ med  
 l las kyıs med pa mı srid do l

<sup>11</sup> P pa  
<sup>12</sup> N ma.

l byas pahı hbras bu ster bar<sup>14</sup> byed l  
l thog<sup>15</sup> ma med pa hkhör ba la l

*lan kar*<sup>16</sup> *gsegs pahı mdo las*

gan gis rtag tu ston ñid bs'ad l  
l yod dan chad pa spans pa ñid l  
l hkhör ba rmı lam sgyu ma min l  
l las med par nı mı hgro ho l

*bphags pa nam mkhah dan mañm pa tin ne hdzin*  
*gyı mdo las l*

snar byas de nı mı mdzad do l  
l mı mdzad pa de dge mı dge l  
l bde bar gsegs kyis snar ma bgyis<sup>17</sup> pas l  
l de yan mdzad par mı hgyur ro l  
l byan chub sems dpahı<sup>18</sup> byan chub sems l  
l de yan mdzad par mı hgyur ro l  
l brtan pa thob par byas pa yan l  
l de yan mdzad par mı hgyur ro l  
l las kyan med par mı hgyur ro l  
l bskał pa bye bahı bar du yan l  
l rten hbrel hdzom pahı dus las nı l  
l lus can rnams kyı hbras bu myon l

skye ba med pahı no bo ñid l ces pa la l  
l dbın phyug gis ı ltar gal te ma sprul na l hjug  
rten pa nı ı ltar byuñ l

- <sup>14</sup> P par
- <sup>15</sup> P thogs med pa
- <sup>16</sup> P gar
- <sup>17</sup> S kyis
- <sup>18</sup> P sems pahı

mo gs'am mo yi bu la yan l  
 de la sus<sup>19</sup> skye skye bar mdzad l  
 hjug rten pa hdi snar ma skyes<sup>20</sup> l

ses pa la sogs pa la l dan por ran ma skyes  
 pa rten hbrel la hbyun bahu dnos po yin l de la  
 dban phyug la sogs pa sus kyan skyer hjug pa  
 med l sems can. pa dan. l por. ran. skyes. pa. med.  
 pas l dban phyug kho ran ma grub pa la l rten  
 hbrel las hbyun bahu dban phyug gis skye ru bcug  
 pa med l lan kar. gs'egs pahu. mdo las l

skye dan hchi. bahu de. ñid ni l  
 l byis. pa rinons pa mthon ba. yis l  
 l skye. med hchi med de gñis. ni l  
 s'es rab. can [f 173 b] gyi<sup>22</sup> de ltar mthon l

hphags pa tin ne hdzin gyi rgyal pahu mdo las l

yod pa med pa de las ni l  
 l gñi ga mthah ni med pa yin l  
 l dag dan ma dag de la ni  
 l de gñis la yan mthah med do l  
 l de gñis span pa de la ni l  
 l dbus su gnas pa gan yu med l  
 l de ltar mkhas bris rtogs par bya l

dbu ma nar ba nis

rtog pa gru gis rtogs tsam na l  
 l de rtogs hbris bu med par hdug l

<sup>19</sup> \yl bu skyes The correction is according to the text

<sup>20</sup> \ skyes. pa

<sup>21</sup> \ dñi po

<sup>22</sup> Rcid gyis (?)

| de. ltar. du. ni. mkhyen. pas. gsun̄s  
 | rnam. rtog. gis. ni. tha. mal. bcin̄s |  
 | brtag. pa. byas. na. grol. bar. byed |  
 | de. byed. pas. ni. hgro. ba. yin |  
 | rnal. hbyor. pah̄i. ni. ston. par. mthoñ |  
 | ji. ltar. rab. rib. mthoñ. hgyur. ba |  
 | sman. gyi. sbyor. bas. mthoñ. ba ltar |  
 | rab. rib. de. yan. gsal. hgyur |  
 | ma. rig. pa. yi. rab. rib. kyis |  
 | bsgribs. pah̄i. m̄g. gis. skye. ba. dan |  
 | hchi. ba. brtan. par. bzun. nas. te |  
 | bag. chags dban. gis. grol. ma. nus. pa. rnam̄s.  
     la. gsun̄s<sup>2</sup> |  
     don. med. hkhyams pa. h̄jg. rten. pa |,

la. sogs pah̄i gsuns. so | byed pa. po. dan tshor. pa.  
 po. la. sogs. pa. gan. yan. med. pa. la | grol. bah̄i. don.  
 m̄i byed. par. don. dam. par hkhyams. paho | yan. na.  
 don. med du. hkhyams. pa. sr̄id. pah̄i. rgya.<sup>23</sup> mtsho. la.  
 sgyu. mah̄i gron khyer. ltar | *hphags. pa. lhah̄i. zhabs.*  
 kyis. gsuns. pa. ni |

yod. dan̄. med. pa gñi. ga. med |  
 | yod. med. gñis. bsres. de. yan. med |  
 | de.<sup>24</sup> med. logs. pa. de yan. med |  
 | brtag. pa. yun. rin. byas kyan ni |  
 . | de. la. tshig. br̄jod. s'in tu. dkah |

<sup>23</sup> N. rgyu. ltsho. (sic)

<sup>24</sup> P. de. men. logs na. (sic)

l dnos po yod pa dan med pa dan skye ba  
dan<sup>25</sup> hchi ba gan yan spans pahī chos bdag med  
par. bstan pahī lehu ste dan poho ||

|| da nī phun po bdag med du ston pa nī  
kun rdzob la brten nas gsuns te l hjiḡ rten pahī  
skye lugs nī l

rnām rtog las nī hjiḡ rten hgyur l

zhes pa nī l rnām rtog nī dge ba dan mī dge bahī  
rtog pahol l de la rten hbrēl gyis byun ba hjiḡ  
rten. pahol l dge ba dan mī dge<sup>26</sup> ba yis hgro ba  
rigs drug tu [f 174a] phun po blans te hjiḡ rten  
min nol l rnām rtog gis bskyed pahol l chu ham  
hbras bu la sogs pa rnām rtog dan rten hbrēl  
gyis blans<sup>27</sup> pa yin l skye bī blans pīs sems byun l  
sems las bdag hdzin byun l de las gzhan yan  
byun no l l de yan *rin po che hphren*<sup>28</sup> ba nas  
gsuns pa l

phun po hjiḡ pahī bar du nī l  
l de la bdag hdzin hbyun bar hgyur l  
l bdag hdzin byas pahī dus su yan l  
l de la las byas yan skye len l  
l dus gsum, du nī mthāh med par l  
l dbus su hkhōr bahī hkhōr lo nī l

<sup>1</sup> P dīr  
<sup>25</sup> P dīg  
<sup>26</sup> N bslāns pa  
<sup>27</sup> P phren ba



l mgal<sup>29</sup> mehi hkhor lo lta bur hkhor l

l rten hbrel hdzom pas hkhor baho ll

°ems las lus kyan byun ba la l

zhes pa ni l

bdag yod pa ni gzhan hgyur ro l

l ran gzhan cha yi zhe sdan hbyun l

l de gñis kyis ni rab bcins pas l

l skyon rnam s thams cad rab tu skyes l

l lus las brtags par bgyis tsam na l sems tsam  
po yi hdod lugs la l snar brtags pa byas pa bzhin  
ses par byaho l

l phyihl phun po brtags pa ni l

gzugs dan tshor ba min dan ni l

zhes pa ste l gzugs ni hbyun bas byun baho l gzugs  
dan kha dog la sogs pa bdag ñid yod pa dan  
med pa dan l gñis ka dan gñis ka ma yin pah  
rgyus skyes pa brtags pa<sup>30</sup> tsam na l mi bden pas  
rtog<sup>3</sup> mi nus pas sbu ba dan hdra ste ston. ñid  
do l l tshor ba ni bde sdug gis bdag ñid can de  
yan l rten hbrel gyi skyes pa med pah rgyu chu  
bur dan hdraho l l hdu s'es ni dnos po yod pa  
ma yin te l de ni min tsam yin no l l smig rgyu  
dan hdra bar med pah l hdu byed ni dnos po  
med pa ste l bzah ba dan btun ba dan l skom  
pa bde ba bskyed pa l de yan sa la sogs pah

<sup>29</sup> \yl hgal me

<sup>30</sup> P brtags tsam na

<sup>3</sup> P rtag

hbyuñ. bahi. rkyen. gyis. so || de. yañ rnam. rtog. med.  
 pahī. dños. po. chu. s'iñ. lta. buho || sems. de. rnam.  
 par. s'es. pa. ni. rañ. dbañ. med. par. hbyuñ. bahi.  
 mtshan. ñid. do || sems. ni. rnam. par. rtog. pa. tsam.  
 [f. 174b] ste. sgyu. ma. lta. buho || don. dam. pa. la.  
 med. paho || *pha. rol. tu. phyin. pa. las.* kyañ. gsuñs.  
 pa || sems. yod. pa. dan || med. pa. dañ || gzhan. yañ. rau.  
 bzhin. med. pa. ston. paho || sems. kyis. sems. la. bltas.  
 tsam. na || gau. yañ. ma. mthoñ. bar. ston. paho ||

|| de. ltar. yin. na. bde. g'segs. bem. por. hgyur. ro ||  
 zhe. na || de. ltar. ma. yin. te || nam. sems. dañ. rnam.  
 par. s'es. pa. dañ || rnam. rtog. log. pahī. dus. tsam.  
 na. chos. kyī. sku. thob. paho || sañs. rgyas. kyī. gnas.  
 thob. ste. ye. ses. skuho || de. yañ. hdi. ltar. dños. po.  
 de. yañ. med || s'es. bya. de. yañ. hdi. ltar. med || gnas.  
 pa. po. yañ. med. gnas. pa. yañ. med. paho || ro. dañ.  
 hdra. bahi. tshad. ma. mkhan. byis. pa. rnam. kyī.  
 rnam. rtog. yin. no || bde. g'segs. ni. hda. pa. dañ. ma.  
 hoñs. pa. dan. da. ltar. ba. mkhyen. pa. yin. no ||  
 || mnor. par. ses. pahī. spyān. gyis. thams. cad gzigs.  
 paho || sems. las. byuñ. ba. ni. sems. kyī. rnam. rtog.  
 go || brtag. pa. ni. snar. bzhin. no ||

gzugs. ni. sbu. ba. bzhin. no ||  
	tshor. ba. chu. bur. bzhin. no	
	hda. s'es. smag. rgya. bzhin. no	
	hdu. byed. ni. chu. s'iñ. bzhin. no	
	rnam. par. s'es. pa. sgyu. ma. bzhin. no	

|| rnam. par. rtog. pa. ni. phuñ. po. bdag. med.  
 rnam. par. s'es. pa. bdag. med. dños. po. grub. pa.

hdi ltar. med. mo. gs'am. mohi. buhi. dpon. bzhin,  
no l

l phuñ. po. bdag. med. pa. bstan. pahı. lehu.  
ste. gñis. paho ll '

ll da. ni. s'es. rab. hphel. bar. byed. pahı. don.  
du. bdag. med. gñis. su. bsdus. nas. bs'ad. pa. ste l

sems. med. pas. na. chos. kyañ.<sup>32</sup> med l

ces. pa. la. sogs. pa. la l chos. ni. dnos. po. ste. byas.  
pa. dan. ma byas. pahı. phun po<sup>33</sup> l sahi. khams. la.  
sogs. pa. yan. de. bzhin no ll chos. rnams. kyı. rtsa. ba.  
ni. sems. yin. pas. na. sems. hgog. paho ll gon.<sup>34</sup> du.  
sems. byun. chos. ñid. las. legs. hkhyog.<sup>35</sup> pahı. tshig.  
gsuns. pa l gzhan. yan. sans. rgyas. kyıs. gsuñs. pa. ni l

yi. ge. med. pahı. chos. ñid. la l  
l thos. pa. ci. yod [f. 175a] bs'ad. ci. yod l  
l thos. dañ. bs'ad. dan. don. la. ni l  
l mñam. pa. ñid. de. yi. ge. med l

gzhan. yan. sans. rgyas. kyıs. gsuñs. pa. ni l

'kun. rāzōb. spyod. 'la. ma. 'brten. par l  
l don. dam. pa. la. bs'ad. pa. med l

<sup>32</sup> Xyl. . nañ.

<sup>33</sup> N. ma. byas. pahı. dañ. med. pahı. phuñ. po.

<sup>34</sup> N. gañ. du.

<sup>35</sup> Xyl. . hkhyogs.

l don dam pa de ma ses par l

l mya uan las hda pa mi hbyun no l

gzhan yañ *bstan bcos* las gsuns pa ni l

rten hbrel brten nas skyes pa gan l

l de ni ston ñid rab tu bsad l

l rten hbrel gyis gan skyes pa dan l

l de ni skye med ño bo yin l

l rten hbrel. la brten gan byun ba l

l ston pa ru ni rab tu bsad l

l ston ñid ses pa gan yin pa l

l bsño med mkhyen pa de yin no l

l man du bsad pa don med yin l de ltar gñis su  
med pañi lam gyis sans rgyas grub pa thams cad  
mkhyen paho l l deñi lam de nes par ses par bya  
bañi don du gñis med kyī lam gan yin pa de  
ran ñid gñis med do l l yan na<sup>28</sup> skye ba dan hchi  
ba med pas na l yod pa dan med pa dan rtig  
pa dan mi rtag pa dan l dnos po yod pa dan med  
pa la sogs pa gñis ga rtogs pa med pas gñis su  
med pañi ye ses so l l de ltar na gñis med do l  
l de gñis the tshom brjod du med pa ses rab  
kyī pha rol tu phyin pañi ye ses so l l de ses nas  
dnos su gan byed pa de de ñid mkhyen pas sans  
rgyas bcom ldan hda so l l sans rgyas des sñin  
*rjeñi stobs kyis rab tu gsuns so l l ma rig pa la*  
sogs pa yod kyī bar la skye la len no l l ma rig  
pa la sogs pa nas hgags pa ses tsam na de ñid  
mkhyen paho l

<sup>28</sup> N ma

hdi dag thams cad brten med yin !

zhes pa ni rten med pahi sñin rje ses rab kyi  
 spyan gyis bdag med pa | dnos po ston pa. ñid  
 byed pa po dan tshor ba po brten pa med pahi  
 sñin rje ses rab kyi bdag med pa | dnos po ston  
 ñid byed pa po dan tshor bo po brten pa med  
 paho || hdi thams cad khams gsum ma lus pa ste  
 med pa ston pa ñid do || de ni don dam paho |  
 ! [f 175b] *ses rab kyi pha rol tu phyin pa* las  
 kyan gsuns te || gzugs rab tu mi mthon no || zhes  
 pa la sogs pa rab hbyor la gsuns so || *rten librel*  
*bcu gñis hgag pahi chos ñid las* | sans rgyas kyi  
 yon tan gyis cha nes pa chos kyi sku ston pa  
 ñid kyi dnos po rab tu bsad do || des ni ses rab  
 kyi pha rol tu phyin paho |

| ses rab bstan pahi lehu ste gsum paho ||

|| de ltar *ses rab bstan nas* da ni thabs  
 bstan te kun rdzob la |

sbyin pa tshul khams bzod pa dan |

zhes bya ba la sogs pa ste | ñi ma sar tsam na  
 grñ ma hbyun ba ltar thabs bstan to || dan po  
 sbyin pa rtsa bar bsad | *gzhan yan gsuns* pa |

hjig rten pa hdi thams cad ni  
 | bde skyid gcig pu<sup>u</sup> re ba yin |

l loñs. spyod. med. pañi. mī. rñams. la l

l bde. ba. re. yan. ga. na. thob l

l sbyin. pa. btan. bas. lons spyod. hbyun l des. na.  
sbyin. pa. rtsa. bar. bs'ad l sbyin. pa. la. yan. bzhi. ste l  
chos. zan. zin. mī. hjigs. byams. paho l l rgyal. srīd.  
bdag. gi.<sup>38</sup> mgo. mthar. thug. pa. tshun. chos sbyin.  
paho l l nor l hbru l gser l dnul l rin. po. che l mu. tig l  
byu. ru l s'in. rta l glan po. che l gyog l khol. po l khol.  
mo l grogs. chun. ma l bu. mo bu pho l gces pañi.  
nor. mgo l rna. ba l sna l lag. pa l rkan. pa l mig l  
ran. gi. s'a l khrag l rus. pa l rkan. mar l tshil. bu l pags.  
pa l sñin. bdag. gi. dnos. po. thams. cad. sbyin. paho l  
l de ltar. yin. na byan chub sems dpañi. spyod pa  
s'in. tu mī. dkah. ham l bde. bañi. thabs. sans rgyas.  
thob. par.<sup>39</sup> byed. pa. la l sans rgyas. kyī bde ba.  
dan. mī. mñam. pañi. bde. baho l l sdug. bsñal. brgya  
phrag. gis spyod. pa. yan sdug bsñal du mī. hgyur.  
ro l l dper. na. bu. gcig. gsod. pañi dus su phas. rjes  
pa. ltar. ro l l sems. goms. tsam. na. mī. nus. pa gan  
yan. med. de l l lus poñi. bye. brag. gis sbrul. dan.  
dug. rma. byañi. bdud rtsiho l l de goms. pas<sup>40</sup> dug  
kyan [f 176a] bcud. len. du hgyur ro l l khyad par.  
du. dgah. ba. dan. bde ba skyeho l l goms pa gan yin  
pa. de bdud. rtsir. hgyur ba yin. pas. na l sdug bsñal.  
sams. kyī rñam. rtog. yin no l

l tshul. khrims kyī. thabs. nī l tshul khrims skad  
pa spyod pa. yin l mī. dge ba bcu. spon. ba dan l

<sup>38</sup> Xyl gis

<sup>39</sup> P bar

<sup>40</sup> P bas

so. so. thar. pañ.<sup>41</sup> sdom. pa. bsrūn.<sup>42</sup> pa. dan | srog.  
 chags. thams. cad. la. phan. hdogs. byed. pa. byams.  
 pañ. sems. dan. ldan. pa | rañ. gñ lons. spyod. la. chog.  
 'ses. pa | mñ. tshans. par. spyod. pa. spañs. pa [l] bden.  
 par. smra. ba | de. ltar. byed. paho | tshig. rtsab. mñ.  
 smra. ba | gzhan. gññs.<sup>43</sup> par. byed. pa | dul. bañ. spyod.  
 pa. chos. bzhin. du. smra. ba.<sup>44</sup> gus. par. smra. ba |  
 gzhan gyis. bdag. tu. gzun. ba. la. hdod. sred. pa. med.  
 pa [l] hdod. pañ. sems. rnams. mñ. skye. ba [l] ltad.  
 mo. la. sog. pa. no. mtshar.<sup>45</sup> spans. pa | dran. ba gyo.  
 sgyu.<sup>46</sup> med. pa | sans. rgyas. dan. chos. dan. dge.  
 hdun. gsum. la. sñ. tu. mos. gus che. bañ. sems dan |  
 sems. can rnams. sans rgyas par. byed. pa. la. spro.  
 ba. che. ba |

sbyin pa. dan. tshul. khrims. la. sog. kyis | yun.  
 rñs. bsod. nams. bsags pa. yan | gal. te. bzod. pa.  
 med. na nñ | mod.<sup>47</sup> la. bsod. nams med. par. hgyur.  
 te | zhi. ba. lhas. kyan. gsuns. pa |

bskal. pa. ston. du. bsags. pa. yñ |  
 | sbyin. dan. bde gñegs. mchod. la. sog |  
 | legs. spyad. gan. yñ. de. kun. yan |  
 | khon. khro. gcig. gñ. hjoms. par. byed |  
 | zhe. sdan. lta buñ sdig pa. med |  
 | bzod. pa. lta. buñ. dkah. thub. med |

<sup>41</sup> Nñl bañ. sñom pa.

<sup>42</sup> N. bñññ

<sup>43</sup> Read mñes. par (?)

<sup>44</sup> P. : pa.

<sup>45</sup> Nñl. ño tshar.

<sup>46</sup> Nñl gyo. rgyu.

<sup>47</sup> P. . mdo

l de. bas. bzod. la. nan. tan. du l

l sna. tshogs. tshul. gyis. bsgom. par. byaho l

l zhes. gsuñs. so l bzod. pa. la. gsum te l sdug. bñhal  
 dañ. du. len. pañ bzod. pa. dañ l brñas. pa. la. ji. mi.  
 sñam. pañ. bzod. pa. dañ l chos. la. ñes. par sems.  
 pañ bzod. paho l l de. la. dañ. po. ni. su. dag. gi. skad.  
 smra. na l hdi. ltar. du. bdag. gis. khyed. la. chos. kyī.  
 bla. na. med pa. yañ. dag par [f. 176b] rdzogs pañ.  
 sans rgyas. thob par. byed pa la l byañ. chub sems  
 dpañ. spyod pa. dag. par. byed pa la l bdag. gis  
 smras pa ñon. cig l mi. ñan. na. me. chen. po hbar  
 bañ. nan. du. chug. la. bsreg. s'ig l s'in. tu sdug bñhal  
 hbyuñ. bar lus pos khur. cig l deñ lan ni hdi skad  
 smraho l l de ltar. byuñ. mod. s'in tu spro l bdag cag  
 chos. kyī. bla. na. med. pañ rdzogs pañ sañs  
 rgyas l byañ. chub sems. dpañ spyod pa dag par  
 byed pañ don du l stoñ gsum gyī stoñ chen. poñ  
 hñg rten. gyī. kham. su me. hbar. ba yod pa la l  
 tshuñs. pañ. gñis ran. nas htshod<sup>18</sup> l khyed gsuñs  
 pañ me. lra. bu smos. kyañ ci. htshal l gzhan gyis  
 brñas pa la ji mi sñam pañ bzod pa ni l brtags.  
 pas. khro ba ma<sup>19</sup> mthoñ bar. mtshon. nas. sa. bead  
 cin yod pa la bla lñag bzod pa bskyed la l bdag  
 gis lag brgya phrog gcod pa po yañ. spyī bor  
 hkhur ro l l deñ thog tu yañ byams pañ sems dañ  
 l dan no l l chos la ñes par sems dpañ bzod. pa ni l  
 s'in tu zab pañ theg pa la s'in tu legs pañ

<sup>18</sup> P. htshed

<sup>19</sup> P. mi



thub paḥi chos la thog ma nas rñed pa la skad  
 cig kyan sems the tshom mī za bar kha cig nī  
 chos la nes par sems paḥi bzod paḥi hdod lugs  
 nī gzhan gyis brñas pa jī mī sñam paḥi bzod pa  
 bzhiṇ du lde la khyed nī chos kyī dnos po ran la  
 brten pas so<sup>60</sup> |

| brtson hgrus nī *zhi ba lhas* gsuns pa |

hdi ltar brtson la byan chub gnas |

| rlun med hgros ba med pa bzhiṇ |

| bsod nams brtson hgrus med mī hbyun |

| brtson gan dge la spro ba yin |

zhes gsuns pas so || brtson hgrus byed paḥi don  
 lta ba nī | cis kyan mdzah ba dan bral ba | mī  
 mdzah ba dan hgrog pa dñan dan rgas dan  
 hchi ba dan mya ñan la sogs paḥi sdug bsnal  
 nan son la sogs par lhun nas rtag tu bde ba skad  
 cig bde bar lta ba | mī khom paḥi gnas brgyad  
 las grol dus su byan [f 177a] chub kyī spyod pa  
 la yan dag par bltas nas le lo spans te brtan par  
 byas nas the tshom med par sdug bsnal, spans  
 paḥi don du brtson hgrus brtsam par byaho |

| bsam gtan nī s'es rab dan thabs gñis su byis  
 nas sems rtse gcig tu byed pa nī bsam gtan nol s'es  
 rab nī snar bstan pa bzhiṇ nol sbyin paḥi pho rol  
 tu phyin pa lā sogs pa ster ba po dan len pa po  
 gan yan mī dmigs par ston pa ñid du rtog paho |  
 lñi ma. jī ltar gliñ rnams la bskor nas bzlog pa  
 bzhiṇ du s'es rab kyī pha rol tu phyin pas sbyin

pahī pha rol tu phyin pa la sogs pa la khyab  
paho || de ltar khyab paho |

| pha rol tu phyin pa bsdus pa ni | ran gi don  
rnams spañs pa ni sbyin paho || gzhan la phan  
hdogs pa ni tshul khrims so || hgro ba spans pa ni  
bzod paho || dge ba la brtson pa ni brtson hgrus  
so || sdig pas mi gos pa cig pu ni bsam gtan no |  
| bden pa don dam pa bstan pa ni s'es rab bo<sup>41</sup> |  
| sems can rnams la sñin rjes khyab par byed pa  
ni s'es rab ro<sup>42</sup> || sans rgyas sgrub par byed pa  
ni pha dan ma dan bu mo dan gñen dan hkhor  
dan chun ma la sogs pa rgyal sa dan phyug po<sup>43</sup>  
dan skyid pa la sogs pa zan lhag bzhin du spans  
nas grol bahi don du nags gseb du hgro bar  
byaho || sbyin pa la sogs sdug bsnal ma yin zhin |  
sans rgyas thob pahī bde ba dan mi mñam mo |

thabs bstan pahī lehu ste bzhī paho || ||

|| thabs dan s'es rab gnas pa la |

zhes pa ni || ses rab ni snar gsuns pa bzhin no || ji  
ltar rten hbrel gyi skyes pas dnos por brtags pahī  
mtshan fñid do || thabs ni snar bsad pa bzhin sbyin  
pa la sogs pa byed do || de gñis gcig tu byas te  
bstan par byed pa ni bla ma med na rmi lam  
na yan hbyuñ no || de ltar yin na thabs dan ses

<sup>41</sup> P po

<sup>42</sup> Xyl bo

<sup>43</sup> Xyl pa

rab gñis su de phye nas gñis su byun yan  
 sbyin pa [f 177b] la sogs pa dbye na man  
 du hgyur bahu skyon byun zhe na lhdı dag thams  
 cad min tsam ste thabs dan ses rab dpe kun  
 rdzob tsam la brten nas grub bo || *pha rol tu*  
*phyin pa* nas kyan gsuns so || sbyin pahu pha rol  
 tu phyin pa ni min tsam mo || ses rab kyı pha  
 rol tu phyin pa ni min tsam mo || khams gsum  
 yan min tsam mo l

l de gñis gsal bar gsuns pas  
 gan las gan byun min de ni l

zhes pa la sogs gsuns te l snar brtags pa bzhin l  
 chos min tsam du bstan te l don dam par dnos po  
 med pahu

chos de med pas chos fñid yin l

zhes pa ni l min tsam du grub pa ste dnos po ston  
 pa fñid yin l rten hbrel las byun ba kun rdzob  
 tsam mo l

ma byun min ni ston fñid yin l

zhes pa la sogs pa ni l kun rdzob tu min rtags pa  
 tsam yin no || *sgra mkhan pa* na re sgra las  
 thams cad byun zer ba la de rau yan kun rdzob  
 la min tsam du grub paho<sup>44</sup> l

de ltar rnam rtog gan byun ba l

zhes pa la sogs pa ni min tsam du yin l ston<sup>45</sup> pa  
 fñid du brtag pa snar bzhin du go slaho l

<sup>44</sup> P po

<sup>45</sup> P stod fñid

mig. gis. mthon. bahu. gzugs. de. ni l

zhes. pa. la. sogs. pa. ni l mig. gis. gzugs mthon. ba  
la. sogs. pa. bcom. ldan. hdas. kyis. *lun. bstan. pa. ni.*  
kun. rdzob. la. bstan. paho l

rdzun. gyi. na. rgyal. hjig. rten pa l

zhes. pa. la. sogs. pa. la l na. rgyal. gyis. sems. can  
brten. nam l yul. dan. dus. tshod la. brten nas l bcom.  
ldan. hdas. kyis. brdzun can. lta. bur. gsuñs so l l don.  
dam. pa. la. bs'ad. med do l l don. dam. pahu. gtan. la.  
hbebs pahu. thabs. su. rdzun. du. bs'ad. do l l hphags.  
pahu. bden. pa. bzhi. ni l sdug. bs'ad. gyi. bden. pa.  
dan l kun. hbyun gi. bden. pa. dan l hgog. pahu. bden.  
pa. dan l lam. gyi. bden. pa. la. sogs. pa. kun. rdzob  
pa. la. bstan. to l

rten hbrel. hdzom. pas mthon. ba. gan l

zhes pa la. sogs. pa ni l hdren [f. 178a] pa bcom  
ldan. hdas. kyis gsuñs so l l gzugs sgra la. sogs pa  
hdzom. par. hdod pahu. sems. can rnams la snañ  
bar bstan. to l l gan gis. gan la. thabs sna tshogs  
kyi sgo nas sems can gdul byar btul nas de  
rnams grol bar byas nas hdren pas. na bcom.  
ldan hdas so l

hdzin pa spyod pahu. sa yod. pa l

zhes pa la sogs pa. la l kun. rdzob la brten nas  
sa dan po la sogs pa. bstan paho l l don dam pahu  
sa ni blo s'in tu phra ba mthar thug med pa l  
rtog pa dan brañ. ba. stoñ. ñid. du. mkhyen pahu s'es.

rab can gan la yod pa de blo ldan yin te l de  
ni bcom ldan hdas so l

mig gis gzugs kyan mthon mi hgyur l

la sogs pa ni l rab rib can lta bu mig ran gis  
mig dan gzugs mi mthon no l sems chos de yan  
sems kyis sems la bltas tsam na sems mi mthon.  
no l l des na yod par mi hgyur ro l l *tin ne hdsin.*  
*gyi rgyal pohi mdo* las kyan gsuns te l mig dan l  
rna ba dan l sna dan l lce dan l lus. dan l yid dan  
gzugs dan l sgra dan l dri. dan l ro dan l reg bya  
dan l chos med l ces gsuns so l

de ni hjug bsdu ba gsuns pa ni l  
gan snan thams cad la sogs pa ste l

snar bsad pahı thabs dan ses rab gñis gcig  
tu byas pahı. ye ses la sogs pa rdzun du bsad  
paho l

hjug rten pas ni gan spans pa l

zhes pa ni l phyin ci ma log pa de de ñid l hjug  
rten pa tha mal pas l gan la ma rtogs pa gan  
yid kyı bsam pad<sup>56</sup> ma gyur l yid kyis bsam gyis.  
mi khyab pa l dban po yul du ma gyur pa l ma  
rig panı lın thog gi. mun pas bkag pas ma  
mthon ba spans pa l dban po sin tu rnon po  
hphags pahı ye ses kyis mthon bahı yul don dam  
paho l l hphags pa *gha. na bhu huhı mdo* las l

<sup>56</sup> N par ma gyur

de ñid s'in tu no mtshar can |  
 | zab pa de ni mthah med pa |  
 | de ni rñed par [f 178b] dkah bas na |  
 | h'jig rten pa yi blo yis ni |  
 | de yis spyod yul ye ses med ||

kun rdzob. dan don dam pahı bden pahı lehu  
 ste lna paho || ||

|| hgro ba rigs drug las srid pa hpho bahı  
 thabs sans rgyas thob par byed pahı thabs  
 rdzogs so || ||

|| pa ndı ta byams pa mgon pos mdzad paho |  
 | pa ndı ta zla ba gzhon nu la | gru ston  
 chun gıs zhus nas ran<sup>87</sup> hgyur du  
 mdzad pa rdzogs so || ||

[f 178b l 2]

# I. INDEX OF WORKS QUOTED IN THE COMMENTARY

- Anyatra uktam 29, 38, 51, 57.  
gzhan. ston. pa. 82.—gsuñs  
pa. 94
- Anyatra uktam Buddhena 37, 57.  
gzhan. yañ. Sañs rgyas. kyis  
gsuñs. pa. 92
- Ākāśa samatā samādhī sūtra  
(ārya) 32, 52. nam. mkhah.  
dañ. mñam. pa. tñ. ñe. hdzin.  
gyi. mdo (hphags. pa.) 86
- Ghana vyūha (?) (ārya) 45, 62  
gha. na. bhu. hu hi. mdo. (hph-  
ags. pa) 102
- Dvādaśa pratitya samudpāda  
niśedha dharmatā 38, 57. rten.  
hbrel. bcu gñis. hgag. pahī  
chos. ñid. 94
- (Prajñā) pāramitā 35, 38, 43, 55,  
57, 61, pha. rol. tu. phyin. pa  
91, 100. S'es. rab. kyī.—94
- Bhagavatā vyākaraṇam (=   
Bhavaśaṅkrānti Sūtra) 44, 61  
bcom. ldan hdaś. kyis. lun. bstan.  
pa. 101
- Buddhena uktam 37, 56. sañs.  
rgyas kyis gsuñs. pa. 92
- Madhyānta (?) 33 53 dbu. ma.  
ñar. ba. 87
- Ratnāvalī 34, 54 rin. po. che.  
hphreñ. ba. 89
- Laṅkāvatāra Sūtra 29, 31, 32,  
51, 52, 53. lañ. kar. gs'egs.  
pahī. mdo. 82, 86, 87
- S'ālistamba Sūtra 30 51. Sa. lu.  
lñāñ. pahī. mdo. 83,
- S'āstra 37, 56. bstan'bcos. 93.
- Samādhirāja sūtra (ārya) 31, 33,  
45, 52, 53, 62. tñ. ñe. hdzin.  
(gyi) rgyal. pohī mdo (aphags.  
pa.) 85, 87
- Quotations without naming their  
sources
- Ātmanī satī parasamjñā, etc. 35,  
54 (from Ratnāvalī)
- bdag. yod. pa. ni. gzhan. hgyur.  
ro, etc. 90
- indriyair upalabdham yat, etc. 29,  
51
- dban. po. rñams. kyis. gañ. rñed.  
pa, etc. 82.
- phena piṇḍopamam rūpam, etc.  
36 55
- gzugs. ni. sbu. ba. bzhin. no,  
etc. 91
- bhāva evam abhāvavāt, etc.  
31. 52.
- dnos. po. hdi ltar. med. pas. na.  
etc. 85
- sūnyair eva yā utpattih, etc. (2  
verses) 30, 51
- ston. ñid. rñams. kyis. byuñ. ba.  
gañ., etc. 84.

## II. INDEX OF AUTHORS IN THE COMMENTARY

Āryadevapāda 34, 53. Hphags. Sāntideva 40, 41, 58, 59. Zhi. ba. pa. lhahi. zhabs. 88.	lha 96, 98.
S'abdavīt. 44, 61. Sgra. mkhan. Sūrapāda 29, 51. Dpah. bohi. pa. 100.	zhabs. 83.

III. INDEX OF WORKS REFERRED TO IN THE  
INTRODUCTION AND NOTES.

## A. SANSKRIT WORKS

Acintyastava. 6	Bodhisattvabhūmi XIII, 5, 25, 39, 40, 42, 43.
Abhisamayālaṅkāra I XXXVII n, 5, 35, 38, 39	
Aṣṭa sāhasrikāprajñāpāramitā. 34, 43	Madhyamakāvatāra (Sanskṛta text) XIII, 2, 29, 31
Uttaratantra XXXIV n, 5, 6, 33	Madhyāntavibhāga śikā 35, 45
Karunāpuṇḍarika. 24	Mahāyānas'radhotpāda (Chinese) 36
Kāśyapaparivarta 35, 40, 41.	Mahāvastu 39, 40, 41.
Krodha rājojvala vajrāsana XXXIV	Mahāvvyutpatti XIII, XXXVIII, 1, 25, 39, 41, 42.
Guhya samāja 40, 42	Rāṣṭrapālapiṇḍarī 1
Ghana vyūha Sūtra 5, 45	Lankāvatāra Sūtra XXXV, 5, 6, 33
Catuh śataka 20, 21, 36	Lalita vistara 39, 40
Chāndogya XXXVII n,	Lokanātha vyākaraṇa 5
Jātakamālā 29	Vajracchedikā 42
Tib. version of the XVI. 7	Vākyapadiya 44
Di. . . . .	Vigrahavyāvartinī 37
Dharmasangraha XXXVIII, 35, 39, 40, 42	Visuddhi magga. XV
Pañcakramatippanī XXXVIII, 35, 36, 40	Śata śāstra 21
Pitāputra samāgama Sūtra 5	Śata sāhasrikāprajñāpāramitā 44
Prajñāpāramitāhṛdaya 45	Śikṣā samuccaya XIVn. 2, 39, 40, 41, 42, 43
Prasannapadā (mādhyamikavṛtti) XVIII, 6, 32, 33, 34, 36, 37	Samādhirāja Sūtra XLn, 43
Buddhacarita (Tib. version) 1	Sarahamaitripādapras'nottara XXXII
Bodhicaryāvatāra XXX n, XXXIV, 39, 40 41, 42,—	Subhāṣita saṅgraha XXXVI, 33, 37
pañjikā XVII n, 3, 25, 29, 30, 31, 32, 35, 37, 39, 41, 42, 45.	Sūtrālaṅkāra (Mahāyāna) XXVIII, XXIX, XXXVII n, 1, 5, 25, 29, 35, 36



## B. OTHER WORKS

- Analysis of Kanjur XIII  
 Buddhism in Translation XV. n  
 Catalogue du fonds Tibetan  
 XXXII, XXXIII  
 A Catalogue of the Buddhist  
 Tripiṭaka XIII  
 Compendium of Philosophy  
 XV. n  
 Conception of Buddhism XVI. n  
 Doctrine of Prajñāpāramitā  
 32, 36.  
 Doctrine of Maitreya-nātha and  
 Asaṅga XXXIV. n  
 Geschichte des Buddhismus.  
 XXXIII. n  
 Indian Studies in honour of C. R.  
 Lanman XXXII. n

- Indian Historical Quarterly 5,  
 6, 25  
 Journal of Oriental Research,  
 Madras XXI, 2, 5  
 Journal of Royal Asiatic Society 34  
 Kanjur XXI  
 The Life of the Buddha 1  
 Points of Controversy XVI. n  
 Sanskrit Text from Bali 39  
 The Soul Theory of the Buddhists  
 XVI. n.  
 The System of Buddhist Thought  
 XXVII. n  
 Tanjur XXII, XXXII, XXXIV,  
 XXXV  
 The Tibetan Book of Dead  
 XVII. n, XXVI. n  
 The Tibetan-English Dictionary  
 23

IV. INDEX OF ANCIENT AUTHORS IN THE INTRODUCTION  
AND NOTES

- Atiśa XXXIII. n  
 Advaya vajra XXXIII  
 Avadhutipāda XXXIII  
 Asaṅga XIII, XXVIII, XXXII,  
 XXXIV, XXXVIII, 1  
 Āryadeva 34  
 Ārya Sūtra 29  
 I tsing XIII, XIX, XX  
 Karamalaśīla XVI, XVIII  
 Candrakīrti XIII, XVIII, 31  
 Jinamitra XIII  
 Jñānaseṇa (Ye s'es sde) XIV  
 Tārānātha XXXIII  
 Dānapāla XXIII  
 Dānaśīla XIV  
 N ā g ā r j u n a XXII, XXIII,  
 XXVII, XXIX, XXX, XXXI,  
 XXXIV, XXXVIII, 6  
 Buddhaghosa XV, XVI  
 Buddhas'anta XIII, XIX, XX  
 Bodhiruci XIII, XVI, XVII,

- XIX, XX  
 Bhartṛhari 44  
 Maitri (ācārya) XXXII, XXXIII  
 Maitrinātha (of Śrīparvata)  
 XXXIII, XXXIV, XXXV,  
 XXXIX  
 Maitripāda (III) XXXII,  
 XXXIII XXXIV, XXXV  
 Maitreya or Maitreya-nātha XIII,  
 XXII, XXXIV, XXXV,  
 XXXVIII  
 Maitreya-nātha (Commentator)  
 XXXI, XXXII, XXXIV,  
 XXXV, XXXVI  
 Maitreya-nātha (contemporary of  
 Saraha-pāda) XXXII  
 Vasubandhu XXVIII  
 Śānti XXXIII. n  
 Śāntideva XXXIV, XL, 40  
 Sarahipāda XXXII  
 Haribhadra 5

## V INDEX OF MODERN AUTHORS

- Csoma-Feer XIII  
 Cordier P. XXXII, XXXIII  
 Evan Wentz. W. Y. XVII. n  
 Haraprasada Sastri 21  
 Nanjio XIII, XIV XXIII, 5  
 Ober Miller, E. 25, 32, 36  
 Poussin L. V. 5  
 Prabhuhai Patel 5  
 Richard, J. 36  
 Rochill 1  
 Sarat Chandra Das. 28  
 Schiefner, A. XXXIII. n  
 Stcherbatsky. Th. XVI. n  
 Sylvain Levi XXI, XLII, 1,  
 25, 29, 39,  
 Tucci. G. XXXIV. n. 34  
 U. H. XXXII  
 Vaidya, P. L. XXXIV. n, 20  
 Vidhusekharabhattacharya  
 XLII, 20, 36  
 Warran XV. n  
 Wogihara 25  
 Yamakomi Sogan XXVII. n

## VI GENERAL INDEX

- Action s. Karman  
 Advaya XXXI, jñāna 38 (know-  
 ledge of Non-duality) 58,  
 gñis. su. med. pahī. ye. ses.  
 93. mārga 23, 24, 37, Path of  
 Non duality 48, 56 gñis (su)  
 med (pahī) lam 79, 93  
 Amṛta 39 nectar 58. bdud. rtsi.  
 95  
 Anātman doctrine XIV  
 Anta 33, Extremity 53. Mthah  
 87.  
 Antarābhava santati XVII  
 Arhat. XXXVII.-ship. XXXV  
 Avavāda theory XXXVII  
 Avidyā 38, ignorance 57. ma.  
 rig. pa 93  
 Avipraṇāśa XVIII. 2, 5. non  
 annihilation 11. 15. chud. mi.  
 hdsah. ba. 66,—za. ba. 70.  
 Ādars'ajñāna XXXIX  
 Āryajñāna 45, saintly knowledge  
 62 hphags. pahī. ye. ses 102  
 4 Ārya satyas 44, 4 saintly  
 truths 61 hphags. pa hi. bden.  
 pa 101  
 Aupapattyaṃśika 4, 5, associated  
 with rebirth 13. skye. bai  
 char. gtogs pa. 69, 70  
 Bhāvadṛṣṭi 29, (wrong belief in  
 existence) 51, dños. po. mthañ.  
 ba. 83  
 Bhūtakoṭi 25  
 Bṛhmacarya 1. celibacy 9, tshañs.  
 par. spyod. pa. 66  
 Bimbisāra passim. gzugs. can  
 sñinpo p.  
 Body s. Dharmakāya and Jñāna-  
 Buddha 38, 56, sañs. rgyas. 93,  
 -hood XXXVI  
 Buddha 44, intellect 62 blo. 101  
 Caryā 39, training 58, spyod.  
 pa 95  
 Cintāpadma 45, wish fulfilling  
 lotus 62 yid. kyī bsam. pad.  
 ma 102  
 Citta 35, 37, mind 55, sams 91.—  
 mātra 31, 35, (mind only) 52,  
 54 —tsam. pa. 85, 90.—santati  
 4, 5, series of thought 13.—  
 kyī rgyud 69, 70  
 Caitta 36, 37 mental elements  
 55, 56 sams (las.) byuñ. (ba.)  
 91, 92

- Cyuti 4, death 15, hchi hpho. 69  
 Dāna, (four-fold) 39, Charity 57.  
 sbyin. pa. 95  
 Dharmakāya (or dhātu) XXIX,  
 XXX, XXXI, XXXVII, XL,  
 36, Cosmical Body 55. chos.  
 kyī. sku. 91  
 Dhyāna 42, meditation 60, bsam.  
 gtan. 98  
 Doctrine s. Anātman—  
 Dr̥ṣṭi s. Bhāva—  
 Duhkha 39, sorrow 58. sdug.  
 bsñal. 95  
 Essence, Absolute XXIX.  
 Gati (sphere of existence) five-  
 fold and six-fold XX, 4, 12, 13  
 Guru XXVIII, XXXIV,  
 XXXVIII, 25, 43, Teacher 48,  
 60 bla. ma. 79, 99  
 Hinayāna XIV, XVIII, XXXVI  
 Iśvara 31, 32 (Supreme God)  
 52, 53, dbaṅ phyug. 85, 87  
 Jaḍa XL, 36, matter (uncon-  
 scious) 55, hem. po. 91  
 Janapadakalyāṇi 2, 3, 4. young  
 woman of a city 11, 13. yul.  
 gyi. bud. med. bzaṅ, mo. 67, 69  
 Jñānakāya 33. Body of Absolute  
 Wisdom 55. ye. s'es. sku. 91.  
 Kalyāṇamitra XXXVII  
 Karman 2, 3. action 9, 13. las  
 66, 68.—avināśa 31, 32. (in-  
 fallibility— 52  
 Karuṇā XXXV  
 Kāya s. Dharma-and Jñāna-  
 Kṣi. lde sroṅ. btsan. XIV  
 Kṣānti (three fold) 40, 41.  
 patience 58-59. bzod. pa. 97-8  
 Loka 34, world, 54. hjiḡ. rten. 89  
 Mahāyāna XIV, XVII, XVIII,  
 XXXV, XXXVI, XXXVII  
 Mayūra 39, peacock 58 rma  
 bya. 95  
 Mādhyamika XXIX.  
 Nāyaka 44, Leader 61. hdren.  
 pa. 101  
 Nirūdhiḷābha 32, firm attainment  
 52. brten pa. thob. pa. 86  
 Nirvāṇa XXXVIII, 37, 58. mya.  
 ñan. las. hda. pa. 93  
 Paṇḍita 33, 37, wise 53 56,  
 mkhas. ba. 87, mkhyen. pa. 93  
 Paramārtha. 37, 44, 45, Absolute  
 56, 61, 62. don. dam. pa. 93,  
 101, 102—bhūmi 44, stage of-  
 62.—pahi. sa. 101  
 Parārtha. XXXV  
 Pāramitā 42, Highest Virtue 60.  
 pha. rol. tu. phyin. pa. 99  
 Phalavedanā 31, 32, (enjoyment  
 of fruits) 52. hbras. bu. myoñ.  
 85, 86  
 Prajñā. XXVIII, XXXV,  
 XXXVI, XXXVIII —pāra-  
 mitājñāna 38, Climax of  
 Wisdom 56. s'es. rab. kyī pha  
 rol. tu. phyin. pahi. ye s'es 93  
 —rasa 42, nectar—60. s'es. rab.  
 ro. 99  
 Pramāṇakṛt, 36. logician 55.  
 tshad, ma. mkhan. 91.  
 Prāsaṅgika XXXIX.  
 Pratigha 40, anger 58, khoñ  
 khro 96  
 Pratitya samudpāda 30. rten hbrel  
 gyis. ni. skyes. pa. 84.  
 Pravrajyā (renunciation) XL  
 Pudgalavādin XVI, XVIII  
 Rasāyana 39. tonic 58. bcud. len.  
 95  
 Rājagṛha. 1, 9 rgyal, pohi. khab.  
 65  
 Rebirth theory 3-5, 12-15  
 Rūpa 35. matter. 54, gzugs. 90  
 Sabhāga. 4, belonging to 12, 13.  
 skal. pa. hdra. ba. 69  
 Saṅkrāntivādin (or-vāda) XVI,  
 XVII, XVIII

- Sāmagryā darsanam. 6, 19, 27.  
 tshogs. nas. mthoñ. 71. 76.  
 Samjñā. 35, thought 55. hdu.  
 s'es 90  
 Sammitiya XVI  
 Samsāra XXXVIII  
 Samskāra 35, volition 55. hdu.  
 byed. 90  
 Samvṛti 44 empirical world. 61.  
 kun. rdzob. 100.—caryā 37,  
 activity of—56—spyod. 92.—  
 satya. s. satya.  
 Santāna XV  
 Sarvajña (or—jñāna) XXVIII,  
 25. Omniscient 48 thams. cad.  
 mkhyen. (pa) 75, 79  
 Sarvāstivādin XVI, XVIII  
 Satya. paramārtha—6, 27. Abso-  
 lute Truth 18, 19. bden. pa  
 mchog 71, mchog tu bden,  
 pa. 76. samvṛti—6, 26. Relative  
 Truth 17 kun rdzob bden. 76.  
 Satyasiddhi school XXVII  
 Śīla 39, Morality 58 tshul.  
 khrims 95  
 Skandha (= kāya) 23  
 Śrāvaka XXXVI  
 Śūnya XXX, XXXI, 37, non  
 substantial 56, stoñ pa. 93  
 Śūnyatā XXIX, XXX XXXI,  
 XL, 26, 31, 37, 44 non.  
 substantiality 49, 52, 56, 61  
 stoñ ñid. 80, 85, 93, 100  
 Svārtha XXXVI  
 Tantric.—school. XXXV,  
 XXXVI, XXXVII.—features  
 XXXV, XXXVII  
 Tathāgata XL, 36, 55. bde.  
 gs'egs. 91  
 Tattva. 29, 45, 46. Absolute. 51,  
 62. de. ñid. 82, 102.—dars'in 29,  
 seer of—51.—ñid 29, knower  
 of—51—mkhyen. pa. 82.  
 Upacāra. XXXI.—bhūmi 6. 19,  
 27, 'indirect way' 49, 61.  
 gdags. pañi. sa. 71, ñe. bar.  
 brtags. pañi. sa. 76. hdzin pa.  
 spyod. pañi. sa. 80  
 Upapatti 4, rebirth 15. skye. ba.  
 69  
 Ūpāya XXVIII, XXXV,  
 XXXVIII, 36, Device 57.  
 thabs 94  
 Vajjiputtaka. XVI  
 Vedanā 35, feeling 55, tshor ba.  
 90  
 Viññāna 35, consciousness 55.  
 rnam par. s'es. pa. 91. carama  
 —XX, 4, last—13—thama.  
 69. prathama—4, 5. first—13,  
 15.—dan po. 69, 70  
 Virya 41 2 energy 59. brtsom.  
 hgyur 98  
 Yogācāra XXIX  
 Yogin 33, 53 rnal. hbyor. pa.  
 88